EMBLEMA
ANIMÆ
O
Morrall Discours
reflecting upo
Humanitie
Written
By John du Plesis now
Cardinall of
Richieu
Translated by I.M.
Also
Varietie of Observations
delightfull to the minde
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TO THE READER.

Courteous Reader:

THere are three sorts of Men. *Naturall*, *Morall*, *Divine*, and all are partakers of *Blessings*, though not alike: The *Naturall* has that of Beasts, he lives, he feeds, and dyes before he can be said to be. The *Morall* that of Men, which is indued with Reason, which guides

him to the knowledge of *Artes*, of *Wisedome*, of the perfection of *Nature*, the Solace of the *Body*, and Tranquillity of *Minde*. And hee lives the life of a Worthy man, and leaves behind him a lasting Memory. The *Divine*, hee flies a higher pitch then all, his *Soule* is mounted on the Wings of *Contemplation*, and having already all *Morall instructions*, hee soares with the Eagle to attaine those Heavenly *Mysteries*, which GOD himselfe hath Revealed, and never leaves till hee hath seated himselfe by a prepared flight, and happy death in the high Tribunall of that Holy of Holies.

Courteous Reader, the Author of this little Booke (who writ it, though long since, in French) had liberall Education

which

which diverted him from pitching upon the first. And the Controversies of the Times would not permit his Free *soule* to instruct the last. So that Retiring himselfe into a meane betwixt them both, hee writ this little Booke, and Intituled it *Emblema Animæ*, which though *Morall*, yet hee that Understands, may finde both *GOD* and *Nature* in it, and in mine opinion, hee makes the best Concord, that joynes these together, where we may finde *Man* in *Nature*, that in *Him*, and *GOD* in them both.

The Writer or Composer of this little Volumne, being a man of great Eminency and Learning, whose Fame divulgeth it selfe daily to the World. I hope, is enough to commend

it without my weake applause. For my part, as I was the Translatour, I assume nothing to my selfe; but onely desire for my labour, that it may bee intertained friendly, and censured charitably: this is all that I shall require at thy hand, gentle Reader, and in lieu whereof, thou shalt ever have my Wishes, that what her hath Writ may worke happy effects in thee; and this is the part of a Friend.

J. M.

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EMBLEMA ANIMÆ:
OR
MORALL DISCOVRSES REFLECTING UPON HUMANITY.

DISCOVRSE. I.
Of Preparation against the assaults and onsets of Passions.

MAN's Happineſſe on earth, (next to the knowledge of Chriſt and his Maker) depends upon his owne Actions, which duely conſidered, and that the Soule is, as it were, the fountaine and welſpring therof,

our chiefeſt care (if we deſire to lead an happy life) ought to be ſpent in quieting and making calme that better part within us, endeavoring by all meanes, that it be not troubled, nor diſeaſed by vulgar and popular opinions, they being things much contrary to the excellency of the nature and eſſence thereof.

A Paſſion is a violent motion of the ſoule in the ſenſitive part thereof, which is either made to follow that which the ſoule thinketh to be good for it, or to fly that which it takes to be evill: And there are ſundry ſorts of them, which are therefore called Paſſions; to put a difference betwixt them and the faculties of the ſoule, which are naturally in-bred in it. Now there are two ſeaſons, the one of proſperity, the other of adverſity wherein

wherein the soule is wont to be vexed and tossed with those of the inferiour part, as with so many violent & impetuous winds. And therefore wee must herein imitate Mariners, who before they loose off from the Port, doe furnish themselves with all things necessary and needefull for resisting of Tempests and stormes: and provide our selves aforehand of such sound and substantiall discourse, as may anchor and stay the mind against the push of our passions, when as they, like so many surging waves, doe nilwe, will wee, overflow into our Boate; and as *Xenophon* did exhort his fellow Citizens to sacrifice unto God in time of prosperity, to the end they might finde him the more ready and favourable, when as they should invoke him in their

adversity: So must we doe, and even at our first leasure, contract acquaintance with rectified reason, to the end, that when wee shall stand in neede of her ayde and assistance; shee may come running to us, as knowing us by our voyce, and having already an affectionate and earnest desire for our defence.

For Reason is the office of *Vertue*, and not of fleeting inconstant *Opinion*, or tumultuous passion; but is mans *bonus Genius*, his good spirit, in such sort, that he cannot without shame stumble; & the discourse of rectified Reason is both the master and daunter of all peevish and perverse affections: for, when as we have once taken good notice of them by an earnest examination and tryall, made and had touching the same; and that wee

have ripely & adviſedly weighed both what power they have over us, and what Empire wee hold over them: They are not thereafter ſo fierce & furious in our behalfe, but are more eaſily, and with much leſſe labour appeaſed & pacified. They therin not a little reſembling our little dogs, which will barke unceſſantly at ſuch as they are wont to ſee and know; but by and by are quieted as ſoone as they heare the voyces of them.

The Empiry or ſeate of the minde, when it is fixed in its proper Spheare, is Wiſedome, Science and Art being the two ſupporting pillars, and theſe three are the miſtreſſe parts of a reaſonable ſoule, whoſe governour and guide being the minde, the Wiſe have compared the commandement of it above this

sensuall and terrestriall part of the soule, out of which our passions doe spring, unto the office of a Rider, who teaching and training his Horse, and sitting within the sadle, manageth and turneth him at his will. But if he should bring a young Horse to the Turney or Tilt, which had never before borne the Bit, or galloped the round, he must needes reape great discredit thereby; as not having before broken him with convenient Discipline, fit for a manngement of so great importance. In like manner, before we put our backs under the burthen of any businesse, or expose our selves unto the publicke view of the world, wee must endeavour to breake and bring under this wilde and unbacked part of the soule, and make it, as it were, to bite upon

the

the Bit, by bringing it to learne the lawes and measures whereby it must be managed, and mastered in all occasions, and at all occurrences: and in the meane time, we must not forget to enhearten and encourage it, by acquainting it with the pleasure and contentment, wherewith is accompanied the issue and end of all worthy and vertuous actions.

Meditation is a secret lifting up of the soule from vanity, and a fixation of the minde upon things really good and honest; and it is much helpt by Eloquence, which bring a purity and elegancy of Speech, stirres up discourse in the apprehensive parts of man: and when it is connext with Meditation, they both give an edge unto the soule, and make it steele-hard

ſenſuall and terreſtriall part of the ſoule, out of which our paſſions doe ſpring, unto the office of a Rider, who teaching and training his Horſe, and ſitting within the ſadle, manageth and turneth him at his will. But if he ſhould bring a young Horſe to the Turney or Tilt, which had never before borne the Bit, or galloped the round, he muſt needes reape great diſcredit thereby; as not having before broken him with convenient Diſcipline, fit for a management of ſo great importance. In like manner, before we put our backs under the burthen of any buſineſſe, or expoſe our ſelves unto the publicke view of the world, wee muſt endeavour to breake and bring under this wilde and unbacked part of the ſoule, and make it, as it were, to bite upon

the

the Bit, by bringing it to learne the lawes and meaſures whereby it muſt be managed, and maſtered in all occaſions, and at all occurrences: and in the meane time, we muſt not forget to enhearten and encourage it, by acquainting it with the pleaſure and contentment, wherewith is accompanied the iſſue and end of all worthy and vertuous actions.

Meditation is a ſecret lifting up of the ſoule from vanity, and a fixation of the minde upon things really good and honeſt; and it is much helpt by Eloquence, which being a purity and elegancy of Speech, ſtirres up diſcourſe in the apprehenſive parts of man: and when it is connext with Meditation, they both give an edge unto the ſoule, and make it ſteele-hard

unpierceable, even unto the ſharpeſt point of the ſtrongeſt paſſions; and uſually wee prove admirable at every ſuch exerciſe, when wee have before hand accuſtomed our ſelves unto, what difficulty ſoever they may ſeeme to carry with them. On the other ſide, there is nothing (bee it never ſo eaſie) which will not ſeeme hard and difficult, and withall much trouble us, if we are found but novices, and new apprentices therein. How often thinke yee, muſt *Canius* have medicated upon death, and revolved in his mind what thing it ſhould be, who being condemned by the Tyrant, and ſent to the place of execution, was ſo farre from being any whit diſmayed thereat in his minde, that merrily, and as it were jeſtingly, he bid the

the Centurion, who came for him, remember that hee was ſtronger by the advantage of one Cheſſeman, then he againſt whom he played at that houre? And who taking his leave of his neareſt and deareſt Acquaintance, for his laſt farewell, uttered no other words but theſe: *Now my deare friends, I ſhall preſently finde that which I have ſo long longed after, and ſo much deſired to know, if the ſoule bee immortall, and whether men in dying, doe feele the ſeparation of the Soule & Body which they endure?* We muſt needs thinke that this man, though a Heathen, had a long time exerciſed himſelfe in commanding and over-ruling his paſſions; and that hee had aforehand armed & fenced himſelfe with faire reſolutions, ſeeing that with ſuch conſtancy and

gravity he went to undergoe a death both cruell and unjuſt. If the onely deſire to underſtand what ſhould become of the ſoule after death, could make the torment and torture not onely tollerable, but alſo acceptable unto him: What reſolution then ought the certaine and aſſured knowledge of the Soules immortality, together with the hope of eternall felicity, worke in ſuch as doe ſeriouſly meditate upon the ſame in their mindes? May not theſe goods, thinke ye, make unto ſuch mindes not onely ſupportable, but even comfortable and delectable, both Death it ſelfe, and all other diſaſtrous afflictions which they endure, ſeeing they are as waves which doe puſh us forward unto the ſweet and ſure port of everlaſting reſt and repoſe?

Dis. 2.
Of the choyce of Callings and Affaires.

EPAMINONDAS Prince of *Thebes*, so hated idlenesse, that finding one of his Captains asleepe in the day time, he slew him; for which act being reprooved by his Nobles, he answered, *I left him as I found him*; comparing idle men to dead men. And truely man is not borne to live idlely; but rather, as one of the faireſt members of this faire frame, hee muſt conferre, and contribute his whole travaile and paine to the conduction and confervation of that civill ſocietie and condition wherein he is placed. And be-

cauſe

cauſe in the choyce which men make of a calling, their reſt and quietneſſe doth principally depend, and that nothing doth ſo much availe to the leading of a contented life, as when they finde themſelves fit for the ſame: They ought before all other things, to take a tryall and ſurvey of their owne ſtrength, and ſeriouſly bethinke themſelves of that charge which they are about to embrace: ſeeing uſually we preſume too much upon our owne power, and attempt more then our ability is fit to atchieve; this errour is incident almoſt to all our actions. And hence it is, that ſome will diſpend more then their meanes may well beare: And others in labouring and toyling, goe beyond their abilities; ſome are not maſters of their owne anger; others

others dallying, disporting, and playing the pleasant, will not spare any person, no not the Prince, although thereby they should incurre the danger of hazarding their Heads. Some are unapt to manage publicke affaires, being either of a sullen and solitary humour, or of a slacke and slow disposition. Others it doth not beseeme to be at Court; for that they be either obstinate in opinion, or uncourteous in behaviour. And that which maketh us to fall into these faults, is that we doe not throughly see and looke into our selves. Whence it commeth to passe, that neglecting to take a true tryall of our owne ability, wee often undertake imployments of such gravity and weight, as that afterwards wee must either abandon them with

with ignorance and ſhame; or elſe if we goe on with them, we muſt needs ſuffer much trouble and anxiety of ſpirit.

Now that a man may the more warily weigh his occaſions, or affaires, before he put under his backe; let him remember, that alwayes the bearer muſt have more pith then the burthen: for if it be huge & too heavy, who ſeeth not that the undertaker muſt bee conſtrained either to leave, or elſe to lye downe under it; and conſider, that there are divers kinds of affaires, ſome whereof are hard and uneaſie; not ſo much for that they bee weighty & important of themſelves, as for that they be matched and mingled with a multitude of toyleſome and troubleſome buſineſſes which follow them: Therefore actions of

this

this kinde, are to be ſhunned, becauſe they doe very much diſquiet the minde. And we ſhould rather make choyce of ſuch affaires, as we may well and eaſily execute, or at leaſt with a reaſonable induſtry bring to an end. For alwayes it is a good thing to deſiſt from the proſecuting of our begun buſineſſes, when as we ſhall finde, that they take not ſuch a courſe and way, as in the beginning was propoſed and expected by the undertaker. I ſay not this to affray, or diſmay, nor ſo to diſcourage any man, as to make him decline and eſchew the undertaking of neceſſary and needfull imployments, becauſe of the manifold encombrances and cares wherewith they may bee accompanied: ſo that not daring to intermeddle with

any

any matter of moment, hee should abide without some businesse and charge, which were to lead a life both unprofitable and unpleasant: Nature prompting every man to listen to somewhat, and chiefly unto such things as be expedient and profitable for the Commonwealth. But I meane to insinuate, that seeing the life of man is naturally subject unto perplexities and paines, it behooveth him so wisely, and warily to demeane himselfe, that if it be his fortune to be called to the undertaking of vertuous and laudable actions, he neither be so feeble-hearted, as to shunne or relinquish them for their difficulty; nor yet so foole-hardy, as to undertake such affaires as goe beyond the reach of his power. And if the narrow

roome

roome of *Poverty*, or ample pallace of *Honour* hath either advanced any beyond imployment, or taken them from it, there is no Vocation so lawfull and just as Religion: Therefore let none despaire of businesse; for here hee shall finde both labour, and rest; labour in searching out the Knowledge of God, and himselfe: Of God, repleate with Wisedome and Mercy; and that in his Sonne, humbled, weakned, debased; Of himselfe, dust, ashes, earth; and grasse: And rest, in the saving Love of the one, and well performed Duty of the other. And this Exercise is most fit for a Christian; and above all, for them, on whom God hath bestowed no other Talent.

Disc. 3.
Of providence and foresight.

A Wise man in time of peace makes his preparation for war: a good Mariner before he goe forth of the haven, makes provision of what is necessary to resist the violence of a tempest; it is too late to provide against an evill, when it is already come, and O how much are we deceived, and how little judgement have we, when we thinke that that which hapneth to others, can not likewise fall upon us. Therefore take order that ye be not surprized by any humane accident that ye have not before-hand prudently foreseene, which thing yee shall easily

ſily performe, if in all the affaires yee ſhall take in hand, ye diligently fore-think your ſelfe of ſuch inconveniences and croſſe encounters as may fall out, according to the nature, quality, and ordinary iſſue of your affaires, and ſuch proviſoes do marvailouſly mitigate, ſweeten, and abate the ſharpneſſe, and harſhneſſe of all ſiniſter accidents and chances: which cannot then bring any ſenſible, or notable alteration, by reaſon of their not comming unlooked for, but contrarily doe endamage ſuch perſons as ſuffer themſelves to be ſurprized, not conſidering how that nature ſending them into this world, hath allotted them rough, and uneaſie ſeates. Such men doe not minde how that about their owne doores many times they have

have with theyr eyes ſeene loving wives weeping and bewailing their deceaſed husbãds, and husbands with dewy eyes burying their beloved wives, & deare children. They doe not ponder how that ſuch perſons as did yeſterday walke, & talke with them, to day dead, lye buried in their graves. So apt are we to be deceived, and ſo little fore-ſight have we in our owne fortune, that what wee ſee daily with our eyes happen unto others, we never or ſeldome conſider that the like may befall our ſelves.

If wee would take notice of things as wee ought, we ſhould rather finde occaſion to marvaile how that diſaſters and dangers which doe follow us at the heeles, have delaied ſo long to overtake us, and having overtaken

vertaken us, how it could bee possible that they should have handled us so harmelesly, and gently as they have don. But we grosly deceive our selves, when as for feare that men take us to be timerous and fearefull, we thinke ill to foreçast and foresee dangers, and will not a whit mistrust our owne judgement. It behooveth the Pilot who is minded to set saile, to know that hee is in possibility of a storme; so wee must know that the chance which hath happened to one, may likewise befal unto us, and that which hangeth over the heads of all, may fall upon any one, without exemption or exception whatsoever. That which some make light by long suffering, a wise man makes light and easie by long Cogitation. He considereth exactly the

the nature of all things that may offend him, and presenteth unto himselfe whatsoever may happen unto him most grievous and insupportable, as sicknesse, poverty, injuries and examineth in them all that which is according to nature, or contrary to it; he marketh well another's misfortune as a thing which may no lesse befall unto himselfe, then it hath already done unto his fellow; and hath this advantage, that before any such mischance take hold of him, hee is already armed against the fury and force of the evill. He knowes that it is too late for a man to make head against a danger, when it is already come, and bootlesse to say, I did not thinke, that such a misfortune should have befalne me. And that there is not any wealth in this world which hath not following

lowing after it poverty, or any health that is not apt to be diminiſhed by a lingring diſeaſe, or any honour which is not in poſſibility to be turned into diſhonour & diſgrace? or any high riſing which is not apt to downfall? or any eſtate from the pedler even to the Prince, exempt from alteration, ſo that which hath befalne to one may likewiſe befall another? he that ſtandeth, let him take heed leſt he fall: it is a thing far more eaſie to be caſt head-long, then to riſe up to eminency, & in a mans trouble this is the moſt aſſured comfort, that in his priſtine providence he hath armed him ſelfe againſt thoſe preſent evills which now have light upon him. It were a matter both tedious, and contrary to our deſigne, to diſcourſe of ſuch as

Fortune

fortune (if, so we may speake) from high degree brought low; and of mighty men in a moment made miserable. In such a varietyan d vicissitude of matters, if ye doe not fore-thinke how that all humane accidents may touch you, as well as others, ye give adversities great power over you, which by the prudence of him that foreseeth them, are not a little abated, and made more milde. Against publicke evills, a man ought to consider from whom and by whom they are sent, and to marke their cause. It is God his providence, from whence commeth & dependeth an absolute necessity, which governeth and ruleth all, and whereunto all things are subiect: and if we desire in any thing to be like him, our minds out of question

ſtion, would bee in greater reſt: Let every man therefore employ his actions about ſuch things as bee of a more certaine and conſtant condition: So ſhall he ſit downe with content, and enjoy the ſweetneſſe and commodity of tranquillity and eaſe.

But ſeeing that in this world, all things are ſubject to tottering and turning, and that there is nothing under the Cope of Heaven ſtable and firme: the Remedy moſt fit unto our infirmity; is to fore-ſee this inſtability, and not to paſſionate, and turmoyle our ſelves about thoſe things, the poſſeſſion whereof is no leſſe toyleſome and troubleſome, then was the acquiſition and purchaſe thereof. And therefore we muſt love them as things which may leave us, and withall, have ſo much foreſight,

that they never leave us first. When on a time it was told *Anaxagoras* that his Sonne was dead: *I knew very well*, quoth he, *that he was a man, and that he was borne to dye once.* In like manner, must wee bee prepared for all adventures. My Friend hath not assisted mee: well, I knew that hee was a man, and one that might change. My Wife was very vertuous, and yet was she but a Woman. Afflictions of Body, and of Minde, sickneſse, casualties, losses, imprisonments are befalne mee: They are welcome; these are as great blessings, as Dignity, Health, and Pleasure; seeing they proceed from one, and the same, the giver of all things. And hee that thus before hand bethinketh himselfe of humane accidents, shall never be taken

at

t unawares, neither shall hee
ave neede to say, as customa-
ly the unadvised are wont,
did not thinke of such a thing:
nto whom the chances of For-
une doe occasion much afflicti-
n and anguish, because they
nde themselves disarmed of
is wise foresight. *Vlysses* over-
assed many dangers & difficul-
es, and yet none of them all
d amate him so sore, as one
hing which did take him at una-
ares; even the death of a dog
which he loved dearely. And
ence the common Proverbe
roveth true: *A has a person sur-
rised, is halfe beaten.*

Disc 4.

Of each mans Vocation and Calling.

Vertue and *Industry* are the chiefest props of an honest calling, and it behoveth a wise man to carry himselfe equally betweene them both, taking Vertue for the guide, and *Fortune* for the *Companion*, and follower: for it commeth oftentimes to passe, that such as do not thinke diligently of that which they doe, are seene to fall into such a kinde of life as is painefull to beare, and uneasie to bee abandoned. Which is certainely a great streight, and a case that doth require much prudence, and patience, with piety

pietie to implore the aid and assistance of God; for patience with humilitie in Gods behalfe, is the remedie which doth most lighten and ease the evill. Consider poore prisoners, at first what pains they endure to beare the burthen that is laid upon their legges, but after that they are once accustomed thereunto, necessity teacheth them, and use maketh all such hard usage easie unto them. There is no manner of life, howsoever hard and strict it be, which hath not some kinde of solace and refreshment to sweeten it. And truely there is not any one thing, wherein *Nature* hath so much favored us, as in this; that she maketh us to finde the remedy, and mitigation of our mis-fortunes, in the sufferance of them.

The case then standing as it

doth, that man is borne obnoxi-
ous, and ſubject unto all manner
of miſeries; we muſt conſe-
quently ſuppoſe that we are all
of us the priſoners of Fortune,
who holdeth us, tyed and fet-
tered hand and foote; and that
there is no difference, ſaving
that the fetters and chaines of
ſome, are of Gold, and of other
ſome of Yron. We are all of us
in one and in the ſame priſon,
and thoſe that hold others cap-
tive are in the like condition
and caſe themſelves in regard of
others. If the deſire of honour
turmoileth thee, the deſire of
riches doth trouble another.
If the baſeneſſe, and obſcurity
of birth doth afflict thee, to o-
thers Nobility and greatneſſe
doth bring a thouſand diſcon-
tented thoughts: Art thou ſub-
ject to the commandement and

will

will of another, that other is ſubject at leaſt to his owne, having his braines and his breaſt beaten with ten thouſand heart-burnings, & diſeaſements which thou doeſt not eſpie: in ſumme, if yee marke all things well, our whole life is nothing but a ſlavery, wherein every one ought to take good heede how to demeane himſelfe in his calling, & how hee may content himſelfe therein, winking at that which is evill in it, and applying himſelfe unto that which is good. For there is no calling, howſoever Painefull and toyleſome it bee, wherein the patient ſoule doth not finde ſome contentment and gaine, though that cunning and skill be more exquiſite in time of adverſity, then of proſperitie. For whenas calamities and croſſes doe preſent

themselves, then must we gather all the forces of our wits together, and set our whole vigour and strength against such imminent or present evills, reposing our whole confidence in God. *Ionas* had leisure even in the Whales belly to make his supplication and prayer unto God, and was presently heard. In this manner all accidents, how grievous & uneasie soever they be, may be sweetned and lightned.

To this purpose also it is good that each one set certaine bounds and limits to the hopes of this life, and that hee thinke with himselfe, that howsoever humane thing bee different and various in the outward semblance and shew: yet nevertheless inwardly they resemble one another in their inconstancy and vanity.

A Calling is the Tye of every man from Sloth; it gives him health, it drawes the mind from thinking on ſuch things as precipitate the Soule; By it Common-wealths have their true decorum, and are therefore permanent; becauſe upheld by continuall employment: It is ever beſt, when *Honeſty* ſteeres the courſe, and meane ones beare not envy againſt ſuch as are in higher places then they; for oftentimes that which wee account hight, is as a ſteepe hill, from whence a man with very little adoe is hurled downe headlong. And truely ſuch as have lived content, have not beene alwayes thoſe that have made the better choice: but rather thoſe who prudently and diſcreetly could carry themſelves in that eſtate and calling

which they once made choice of, taking patiently the evill that fell out therein, and endeavouring to redresse such accidents as did crosse their desires. This advice likewise is required to keepe discretion, which seasoneth, and giveth a taste and rellish to all things. And for this cause *Plato* did compare the life of man to the play at Dice, whereat whosoever doth play, ought alwayes to strive to have a faire throw, and yet content himselfe with any cast that commeth. For seeing that good or evill lucke is not in our power, at least wise wee must labour to take cheerefully our chance, and withall to thanke God, for that the worst that could, is not fallen out. Whereas men of weake wit, having Fortune at will, are so transported

ported with joy, that ſcarcely they know what they doe, they are ſo inſolent, that no man can keepe them company; they can abide no body, and no body can abide them. Whereas in the time of adverſity they are ſo amazed and ſo melancholy, that they are almoſt overwhelmed with ſorrow and heavineſſe of minde, yee ſhall ſee them like unto the ſicke of a languiſhing, and anguiſhing diſeaſe, which can neither abide heate nor cold.

Whatſoever thy fortune be, beare it with patience, if thou art Low, ſtrive not to Emulate thoſe above thee, for in ſo doing the bowe which thou ſeekeſt to bend, wil fly back upō thee; and if thou art high, contemne not thoſe meaner under thee: for that is to take up a ſtone to fling

at

at thy selfe; but so weigh both thy mind, and it, as that a golden meane may be the Center of all thy hopes.

The Philosopher *Theodorus* was wont to say, that he gave his Schollers instructions & lessons, with the right hand, but that they received them with the left, and so doth it fare often times not with a few, who with the left hand take hold of the lucke which fortune (I meane Gods providence) reacheth them with the right. It were much better in my judgement wisely to imitate the wise diligence of the Bees, the which of Thyme, which is but a dry and harsh hearb, do make the sweet and pleasant honey. So should wee out of this harsh and comberſome life extract and draw whatsoever there-

in

in is good, and chase away what is evill therein; or case and cover it clofely, and who knoweth not but that such as are exercised in the actions of *Vertue*, can draw by a certaine secret and supernaturall kinde of Alchimy, good out of evill? *Diogenes* was banished, but hee made good use of his banishment, in that he did in the meane time betake himselfe unto the study of *Wisedome*. And this shall not be so difficult and hard to doe, as it seemeth to bee, if by frequent exercise yee doe endeavour to acquire the habitude and setled custome of living content. Can yee not abide in the Houses of Princes and Great men? content you then with your owne. Doe yee finde your selfe uncapable of government in the Common-wealth? play then the

the good Citizens part, and be content to obey. Thus doing ye shall make unto your selves facile, and easie, that which most men deeme to bee strict and hard in the course of your life.

Moreover it shall much availe you in your discontentments, to represent unto your selfe the great and famous personages of the time past: how and with what wisedome, and courage they have remedied and borne the crosses and calamities which befall them in this life. Doth it displease you that you are destitute of children? Consider how many Kings, Princes, and Potentates, have dyed without issue. If poverty doth vexe you, weigh in your owne minde, how many excellent men have beene

beene likewise poore, who nevertheleſſe have lived patiently whithout complaining. On a day it was told the philoſopher *Stilpbon*, that his daughter had done amiſſe: the fault (quoth hee) is not in mee, but in her fortune and mine. To live is a gift, to dye is a debt: and then is that ranſome onely paid, which all thy life time was due to Nature for thy being, and this is much eaſed by the patience of a diſcreet man. If the churliſh and froward conditions of your owne grieve you, ſet before your eyes ſo many wiſe, honourable and illuſtrious men, as have quietly comported withthe importunities of theirs. *Socrates* had the moſt froward wife in the world, and hee ſaid that by enduring of her at home, hee did learne to bee patient

patient abroad. Looke upon holy *David*, a man after Gods owne heart, who yet was troubled and angred by his owne Children.

The world is full of such examples, and if wee did not love our selves so much as wee doe, it is certaine that in the greatest crosses and encombers ments of this life, wee should finde comfort enough. For there is not any prison, how darke or streight soever it be, which will not give place unto a Song, to refresh somewhat the poore prisoners perplexed minde. Finally, I say, that if yee serve God, and feare him, *Charity* shall bee able of it selfe, to procure peace and tranquillity unto your spirit: which the whole world cannot performe, although every one should offer them-

themselves to helpe you. Let *Truth* guide thee, whose purity will cleanse thy heart: Aske not what it is, but embrace it: It is the Rule of *Reason*, and Birth of *Vprightnesse*; by it thy life will bee full of sweetnesse and pleasantnesse; thy profession, thy end shall be better then thy beginning, and that also full of hope.

Dis. 5.

How a man must order and rule his life.

NO man would accept of life, if hee knew what it were: for all men doe so much complaine of it, yea, even the wisest; that if that length of dayes which those in the first Age before the Flood, enjoyed, were given them,

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it would but increase an
augment their sorrow; and th
happens through the uncons
cy of the world. Therefore
is expedient in my conceit, th
a man hold, and keepe a certain
stayed and setled manner of l
ving, and that he varie not wi
every winde. Yee shall see m
ny much subject to this vice
changing their manner of l
ving from day to day; so th
they cannot ground or fen
themselves upon any thin
whatsoever. Wherein they
resemble such as have neve
beene accustomed to be at Se
who assoone as they beginne t
saile, runne out of one vessel
into another, leaving the big
ger, to put themselves into
lesser, and by and by leavin
the lesser, to returne to the big
ger againe. And thus they con
tinue

tinue in changing, untill they evidently know that nothing can fit them; because that whither soever they goe, their queasie stomackes doe keepe them company, and consequently their vomiting disease.

Also, there are others that bring their passions with them unto their affaires, and seeke incessantly after a new manner of living, and never accomplish what they have once begun. All things goe against their stomacke, all things displease them; whether to be employed, or to be idle; to serve, or to command; to be married, or to bee single; to have children, or to have none at all: finally, nothing doth fit their fancy, nothing doth satisfie their desire, save onely that thing they have not: and such folke

folke must needes live as miserable as prisoners fettered in perpetuall paine.

There is likewise another maner of men not much unlike unto the former, that cannot keepe themselves quiet, nor bee at any stay, in any time, or in any place. They cease not to goe and come, alwaies intermedling with affaires, without being thereunto called, and busying and bestirring themselves about that which no wise concerneth them. These men when they goe out of doores, if yee but aske them whither they goe, they will answere you thus; *I know not, I goe to doe as thereof doe.* They runne along the streets, they haunt the publicke places, and then they returne home full of vexation and wearinesse, without any

designe:

deſigne; for there is nothing that doth ſo much irke and weary mens mindes, as to labour in vaine. They are like unto little Ants, which doe climbe upwards upon trees, and after they have mounted to the toppe, are forced to creepe downe againe the ſame way they went up, without bringing downe with them any good at all. Many doe live in this manner, whoſe life is nothing elſe but a buſied leaſure full of tumults and toyles, yee ſhall ſee them poſting on with ſuch vehemency and ſpeede, as if they would carry away with them all that they finde before them in their way. The Streets, the Churches, and Markets, are ordinarily ful of them.

Theſe bee they which forge, and frame newes; they will bee

bee the weighers of mens worthes, and the givers of garlands. They will talke lavishly of other mens lives, and discourse of other mens offices, keeping a babling toyle. It is a principall point of *Wisedome* truly to know how to esteem of life; he that esteemeth and loveth his life for the love of it selfe, hee lives not but to live: But a wise man lives no longer, then that his life may be worth more then his death; a great part of life is lost to those that doe ill, a greater to those that doe nothing; and all to those that doe that they should not doe; some beginne to live when they should dye; some ended before they beginne; and amongst other evills, *Folly* hath this, that it alwaies beginnes to live. But the actions of a well

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uised, may tend alwaies to
ne certaine end, neither doth
burthen himselfe with more
inesses then he can conveni-
ntly put in execution. And
uely the man that undertaketh
uch, must needs, in my minde,
ve Fortune much power over
im.

Disc. 6.

Of the diversity of Actions.

Very one in my Opinion
ought to take paines in ma-
ling himselfe to comport with
he time and matters according
s they accidentally happen:
nd not to tye themselves so
much to one manner of living,
ut that in case of necessity they
ay forsake it. For if we con-
sider

sider man according to the life
wee shall finde him full of va
ty, weaknesse, inconstancy, mi
sery, and presumption; a fruit
full argument to divert hi
from singularity. For even
a man that is whole an
found, should not subjo
himselfe to the keeping
one certaine rule in his dyet, bu
ought rather to accustome him
selfe to eate sometimes more,
sometimes lesse, at one time
one meat, and at another time
another meate; to drinke now
wine, and then of water, to abid
sometimes in the sunne, & som
times in the shade, sometimes to
labour, and sometimes to rest
so must hee frame and fashion
himselfe to all manner of acci
dents, for in so doing, any new
chance whatsoever, that can
befall (for there are infinite in

the

course of our life, shall neither trouble him, nor disquiet him: yet though hee be driven to betake himselfe to some other manner of living, yet shall hee doe it without much trouble (provide alwaies that temerity and rashnesse be away) by reason that hee shall bee so well inured thereunto before hand, that it will bee easie for him to give place unto the time that offereth it selfe. And truely the impotency and weakenesse is all one, not to be able to change in time of need, and not to be able to continue constant in a good course, for he that loveth riches, shall not bee satisfied with it; and hee that cannot comport with necessity has not the valour of a Christian.

Moreover, wee must mingle and temper our matters in such

for, that they may be fitted pro-
portionably one to another. As
for example. At one time to be
solitary, at another time to be in
company, the one for our friend's
sake, the other for our selves:
for we must not alwaies re-
maine in our grave moode; for
that will make us abhorred: nei-
ther must wee shew our selves
continually jocund and glad;
for that will render us despi-
sed. But wee must carry our
selves discreetly, observing
comelinesse & conveniency of
time and place, as the life of man
doth require. For it is a needful
thing for a man at one time or
other to recreate himselfe, by gi-
ving intermission to his more se-
rious affaires.

Labour in some is a weakne
of the Spirits, in others a waste
in some it makes the head
dizzy,

...in others the backe, and ...; though not a like. ...creation is the Physitian that ... all those, and makes them ...ree in a sweet harmony; and ...erefore he that will not mixe ...ese two together, is guilty ... his owne distemper, and ... enemy to the Law of rea-...on.

We read of *Socrates*, a most ...ave Philosopher, that hee ...ade no scruple to play and re-...esh himselfe with little boies: & ...*Cato*, a very austere man, that ...ometimes hee did feast his ...riends, thereby to refresh him-...elfe with the pleasure of their ...ompany; and to recreate his ...inde, wearied with the weigh-...y affaires of the Common-...wealth. Also of *Scipio Africanus*, ...hat he would delight himselfe ...with dancing.

And this we have said to the
that the minde of man requires
some release. Neither hath h
his due liberty, who hath not th
meanes sometimes to beatle
sure. The fruitefullest ground
if they are not laid to waste
become barren in a short time
Continuall labour maketh th
minde of man to become slacke
and weake: even as lasinesse an
and luxury doth make it heavy
feeble, and faint. Our recre
ation ought to be as our sleepe
which restoreth our strengt
and giveth us breath to re
turne more gayly, and joy
fully to our worke. For if we
should sleepe continually,
would bee a death and not
sleepe.

The law of reason establishe
a conveniency in the ordering
of all things; and knits
selfe

to *Nature*: which ordaines
seasons, wherein trees ap-
leaves budde, beare fruite,
and ripen, and after reture their
sap into the body of the earth,
to teach even men, that rest
is altogether as necessary as
Labour, and those which of
old did establish lawes, have
ordained there should bee al-
so certaine festival dayes in the
yeare; to the end men might
in a manner bee constrained
to forcease from the emploi-
ments of their ordinary callings,
and take some pastime after
their toyle: and of old we finde
that many excellent men were
wont to allot some parcell of
time to their recreation. *Asini-
us Pollio* a great Orator was
never so much busied in af-
faires, but hee reserved for his
pleasure and pastime the two

last houres of the day; during the which space, hee would not so much as read the Letters which hee received from his friends, fearing left they should minister unto him some new care and cogitation. Others were wont to labour until noone, and the remnant of the day they did spend about meaner matters. And the Canon it selfe allowes civill Recreations, and that on the Sabbath to those whose weekely labour hath afforded no releasement. The lights which they distribute to servants at Court, do likewise limit and bound the times appointed both for labour and rest. Conscience also which is placed in the minde of man, to decide the difference betwixt the Body and the Soule, even in holy exercises ordaines a re-

pose,

pose, following that first Institution of rendring God his glory, and man his right.

And there was a Decree of the Senate of *Rome*, which did beare a prohibition, that no new thing should be propounded, or mentioned in the last two houres of the day. Furthermore, when a man is weary of his worke, he doth finde himselfe marvailously refreshed and restored, when as hee goeth out into an open and spatious place; and it seemeth that the free ayre doth repaire and renew the strength and vigour of his dispersed and spent spirits. For conclusion, yee ought to love diversity and change according to the time, and take heed lest yee nourish, and cherish your mindes too delicately and daintily.

For that having of its owne nature great strength, provided that it bee wakened and rouzed up, it were not reasonable yee should suffer it through voluptuous and delicious living to waxe feeble and faint. And no sooner do ye come to that point to be impatient and delicate, but assoone all things beginne to crosse your good liking. Divers things are offensive to divers men, which to others are not so: and that is a Cure to this man, which to another is hurtfull. To care, it goeth against your stomacke; to be hungry, it hurteth you; to sleepe, it slayeth you; to be awake, it vexeth you: and as a sicke or queazie person, yee goe on in a restlesse maze, alwaies searching and seeking after some new thing: such delicacy and tendernes hath bin

the

the cause that divers have had much adoe to comport with the very things which are necessary in this life, as to lie, to sleepe, to wake, to rise, to dine, to suppe, to talke, to walke, to cloath and uncloath themselves: so that some have thought it a death to be alwayes wearied in beginning anew againe, and reiterating so often the same things. Such people come to so great extremities, that they can hardly manage, or maintaine the manly courage of their minde; neither can they frame themselves in al, to know and tast of many things, and alwaies in every of them to carry a good stomack. For in this case there is the like reason & condition of the body & of the mind. Hence it is that yee shall espie some men so tenderly disposed,

that a small noise of their neighbour will annoy them, and the sound of a little Bell will trouble their braine. For as unto a crazie and ill complexioned body, so unto a drooping and languishing minde it doth semblably befall, that what thing soever toucheth it, doth prick it and sting it full sore.

Disc. 7.
Of the choyce of Friends.

IT is not with *Vertue* as with worldly Princes; her pride consists not in her plumes, nor the glory of her state, in the greatnesse of her Traine: But shee is as well contented to lodge in a poore Cottage, as in

in a Kingly Palace: Her greatest Glory is in Friendship, where two hearts are mutually connext, and dare lay downe their lives one for another: There she exults, and esteemes nothing more heavenly; to this purpose shee hath dispersit her rayes, that *Amitie* might be in common to all.

Therefore seeing that the life of man necessarily hath neede of Friendship and Fellowship; for it is a matter both harsh and hard for a man to have alwayes his minde bended about businesse; and would bee yet more wearisome, if hee had not one with whom he might take some release; and that wee prove commonly too negligent and careless in making our choice: We ought in my judgement to chuse such people for our

Friends

friends as be of a mild and meeke conversation, and who because of their calme and quiet disposition deserve to be beloved, for there is not any thing that so much doth content, and delight the minde of man, as faithfull and trusty friendship. It being a great contentment to find a person so disposed, unto whom yee may safely impart your most secret affaires: whose counsel may advise you, whose cheerefulnes may qualifie all your cares, and whose presence may appease all your paines, and expell your pensiveneſſe of minde: And therefore yee must endeavour to chuse such friends as are free from covetouſneſſe, and all notorious vice. For vice like the fire taketh hold of that which is neereſt unto it. So that wee must doe as men are

wont

vont in the time of plague and
eſtilence: which is to ſeparate
nd ſever the ſicke from the
whole: it being a contagion and
n occaſion of ſickneſſe to let
hem live together. Neverthe-
eſſe I do not like that we ſhould
e in our choice too ſcrupulous,
ut ſeeing we cannot finde folks
ogether perfect, wee muſt
hold thoſe for good which bee
eſſe evill.

Amity is a ſacred flame
kindled in our breaſts by nature,
and hath expreſſed its firſt
heate, betweene husband and
wife, brother and ſiſter, friend
and friend, it is the ſoule
and life of the world, more
neceſſary then Fire and Wa-
ter. Friendſhippe is the com-
panion of Juſtice, the bond
of Nature, the Defence and
Safe-guard of a Towne or
City,

City the comfort of old age, and the quiet harbour of mans life. By it all things consist, & discords deeaies, & therefore in the election of friends, ye ought chiefly to avoide such as be extremely sullen or sad, who weepe and waile at all things, and despaire of all things, although otherwise they be such as doe love you, and would proove faithfull enough unto you. For it is a thing that must needes trouble us much to have such a man for our friend as is alwaies sad, sighing and sobbing at every occasion. For seeing that friendship, and fellowship is ordained to drive away discontent, sorrow, and griefe, it were neither reasonable nor convenient to chuse such a one for your comforter and friend, as in stead of delighting you, and of lightning

your

your griefe, should by his fullen-
nesse and sadnesse increase your
sorrow, and every day occasion
vnto you some new vaine appre-
hension and feare.

Disc. 8.
Of dissembling or disguising of humors.

Dissimulation comes from Distrust; which is the Sci-
ence or seed plot thereof: for
if that were not, and that
there were trust and fidelity in
all, dissimulation which openeth
the frõt, & covereth the thought,
could have no place. Now it is
a great paine, & a restlesse mole-
stiõ of mind, for men to labour
to appeare different in shew from
that which they are in substance.
And a marvellous trouble and
torment

torment it is, for them to take all waies heed unto themselves, for feare left they should be discovered. Looke how often men looke on them, so often doe they think that they are espied: so that in the end it falleth out, that whether they will or no, they doe bewray the humour and inclination which beareth rule in their breast. The excessive care they have to hide their naturall humour, putteth them to an unexplicable paine: and againe, to be discovered, it putteth them to almost an intolerable shame. So that in this covered and masked kind of carriage there is not that pleasure and ease, which is to be felt in the other plain & simple kind of conversation that Nature doth lead each man unto. And though there be some little danger ac-

compa-

companying this plainnesse, that
man may bee the lesse effee-
med of by reason of this his in-
discretion when it is discried: not-
withstanding in my mind it were
better for him to be a little lesse
accounted of, and to live open-
ly; then with such paine to dis-
guise and carry himselfe differe-
blingly. And yet in both the
two there is to be kept a reaso-
nable mediocrity and meane:
for there is a great difference be-
tweene a franke and free fashi-
on of behaviour, and a negligent
or careleſſe kind of carriage.

To understand this point som-
what better, wee have to con-
sider, how that Nature hath in-
dued man with two diverse qua-
lities and properties, the one
generall and common to us all,
in making us reasonable and ca-
pable of discourse, wherein

we

we surpasse the brutes beasts
other particular to each
of us, as to be inclined to gravi
to politicy, to melancholy, or
some such humour. In
every one should follow his
rall inclination, provided
it bee not absurd, unseem
ly, or vitious. As if a man be
disposed to too much laughter,
behoveth him to endeavour
amend this imperfection. But
such qualities, as are not blame
able, it is good not to use con
trolling, changing, or dissem
bling. For it is a thing very uneas
for that man alwaies to Ac
the grave, who is not naturally
enclined to gravity, as to change
his countenance, to enlarge o
raise swellingly his voyce, to fa
shion & frame his eyes & lookes
to austerity, majesty, and great
nesse: The which gestures if a

man

man chance to forget through negligence and oversight, by & by hee is discovered.

In my conceit it were much better for such a man to follow his in-bred cheerefull inclination, and gay humour in conversing with others.

Notwithstanding, if it bee a mans fortune to be preferred to a place of dignitie and honour, such as doth require a grave, or severe countenance and carriage, then in this case it behoveth him to constraine and command a little his joviall inclination. But this must be don with much discretion and moderation, and by degrees, and in such sort that this change offend no man. And this kinde of dissembling, or disguising of humours cannot bee blamed, seeing the quality of his charge doth require it, for

the

the seemly bearing whereof, he must bee content to take the paines, to put aside, or rather to smother a little of his facile and easie disposition.

But there are some light-headed and ridiculous, which notwithstanding men take for grave, stayed, and magnanimous: Others there are, and some great ones, on whom God hath bestowed both Riches and Honour, and yet these doe give themselves over to a depraved and loose voluptuous will, when as their open Carriage proclaimes them *wise*, *modest* and *discreet*: And there are others againe, who without cause labour to counterfeit and coven, or rather smother their good inclination, for being borne of a milde and meeke disposition, they endeavour to dawb themselves

elves over with the untempe-
ed morter of inhumanitie,
oughnesse, and austerity. Al-
so others there are, who being
very cowards, will yet make
shew as if they were the most
valorous in the World, and by
no meanes can they be brought
to know themselves.

But yet this their coloured
and constrained courage they
cannot carry farre off without
discovery: The common saye-
ing alwayes proving true, *That*
no violent or constrained thing
hath long continuance.

Disc. 9.
Of Vanity.

Vanity is the most essential and proper quality of humane Nature: there is nothing so much in man, bee it malice, infelicity, inconstancy, irresolution, (and of all these there is abundance) as those feeblenesse, fortilineſſe, and ridiculous vanity: And therefore *Pindarus* hath exprest it more to the life then any other, by the two vaineſt things in the world; calling it the Dreame of a shadow. So that is a very hard thing, yea, I dare say impossible, that a vaine and ambitious man can ever attaine to taste sweete and most desirable tranquillity

...ility of minde, which the ...e have so diligently sought ...r by Sea and by Land, on ...ote, and on horse, sparing no ...aines: For hee that hath his ...inde and heart eaten with the ...awing worme of Ambition, ...mor attaine to that which he ...eareth, to wit, that place, cre...it, and account which he doth ...ire. And as of himself hee ...omiseth alwayes more then ...e can performe, So likewise in ...is habite, attire, and all his o...her things, he doth usually goe ...eyond his measure: And is ...ound to bee in the selfe same ...ase, wherein are lodged all ...hose which striue against the ...treame, or which creepe and ...graspe upwards against a steepe ...Rocke, and because in seeking ...forwards they make too much ...haste, therefore they dye the

further

further behinde, [illegible] creates a fore place, and subm[illegible] her selfe to the rule of *Temp[illegible]* ance, these vayles under a flo[illegible] saile, and by little and little creepes along; yet in that no[illegible] fected place goes further th[illegible] the galloping scope of prodig[illegible] lity: the true meanes to attai[illegible] unaffected, for a man to make [illegible] smaller semblance and sh[illegible] shews indeed his power and [illegible] lity doth beare, and to set afi[illegible] all pompous superfluity and v[illegible] nity, as well in his attire, as in h[illegible] traine: and to hold alwaies f[illegible] his measure and rule that whi[illegible] is necessary, not that which ha[illegible] no other ground but a vaine o[illegible] pinion, or a frivoulous conceit[illegible] yes in our very eating and app[illegible] relling, we must take heed there[illegible] appeare nothing so singular, [illegible] odde, that men may in an extra-[illegible]

ordinary

dinary manner take notice
reof. It is likewise very ex-
dient and profitable, that wee
alse our hopes, and that wee
end not our designes further
wee may well attaine unto.
for riches, endeavour to
me by them rather of your
then of fortune: And
ery way it is a principall point
a man to bee moderate as
ell in his actions, as in his inten-
ons. For when any tempest,
flotme of fortune shall fall
it shall have the lesser pow-
to prevaile upon him, and
give him the overthrow, if it
de him with his sailes gathe-
in, rather then hoysed up to
he full winde. Finally, a man
ught so to dispose and de-
eane himselfe, that although
ortune should frowne on him,
reason of lacke of meanes,

yet let him beware leſt hee be at once both croſſed in his Condition, and quelled in his courage by the incommodity of *many*.

If your *Minde* giveth you to loue *Bookes*, indeauour to make them ſerue you for another uſe and end, then for ornament to your Chamber wals, as ſome do which purchaſe & buy many, only for Oſtentation; therein reſembling *Aſſes*, and *Mules*, which carry good Victualls on their backes, and yet eate not thereof at all. The immoderate multitude of Seruants, bringeth unto the Maſter a multitude of charges and cares, with an exceſſiue great payne: And they on the other ſide, are marred and made worſe, by reaſon of too much eaſe. For concluſion, in what thing ſoeuer it be,

if

if yee intend to live according to the opinion of others, yee shal never be content; but if yee do live according to *Reason*, and that which *Nature* doth require, yee shall never have *Want*. O how securely and quietly doth the *Humble* and *Moderate* man live, and how little paines doth he take, to provide and furnish himselfe! And truely, even unto the very brute Beasts which we do feed, we have in horrour such as be unmanneable and wilde, and will not suffer themselves to be led and led after our fantasie & Will. What reason have wee then to approve of wild and immoderate men, which come so neere these unmanageable and unsatiable Beasts? In briefe, and for a good advertisement, call to minde how that the Thunder and Lightnings doe

fall ordinarily upon the tallest Trees, the highest Hills, and the stateliest Towers.

Disc. 10.
Of Prosperity.

Prosperity is the life of *Peace* in a tumultuous War, where all seeke to be conquerours over poore men, whose weake stability can hardly support it selfe without them; his happinesse being not much unlike a faire house, whose foundation is rotten and decayed. And therefore when fortune smileth on us, and (as they say) every thing falleth out according to our wish, it is then, yea even then, if ever at any time, that wee ought heedfully to looke unto our selves,

selves, to hold our affections in raines, and watchfully to order our actions by *reason*. For adversity may procure our very enemies and foes to pittie our affliction; but prosperity may move our very Friends to envy our fortunate condition.

If wee would rehearse in this place all those which have miserably miscarried by sudden and violent Death, because that they could not in their prosperity moderate and master themselves. The Story would bee too tedious; it being our intention to use brevity, wee will therefore leave that *Discourse*: For scarcely shall wee finde any man, who hath not some Knowledge thereof: And therefore when as we enjoy the smiling favour of time, wee ought diligently

to avoide all presmuption, and pride, which ordinarily doth accompany prosperity: and must endeavour to diminish, and abase, as much as we can; this haughty humour, and strouting behaviour which alwaies doth follow the heeles of a more favourable fortune.

True it is, there are some which sustaine such a ranke and dignity, that they cannot conveniently debase themselves, except they either fall from their place, or at least, not carry themselves in the same as they ought. King *Xerxes* and *Cyrus* got such aboundance of wealth by warre that being there with puffed up with pride to take enterprizes in hand, through perswasion of of wealth; the one after hee thought to robbe and spoile all *Greece* was slaine by *Artabanus*, the

the other thinking to subdue all *Scythia*, was vanquished by *Tomiris*, the Queene thereof: see heere both these proud Princes, how by having too much wealth, nay rather for not using it well, they lost both it and their lives too: and truely men most imploy their prudence and wisedome in tempering their gravity, so that others may bee brought to impute it to their charge and calling, and not to the naturall disposition of their minde; and therefore it is good that they excuse themselves towards their friends, and such folkes as be of a meaner ranke, whom they have knowne familiarly before, that they have not the leasure to entertaine them, and to make much of them, by bearing them company, as otherwise they would very willingly

lingly doe: Yet so, that they use in the meane time, all the facility and affability their condition and calling can suffer them to use; not bewraying or shewing any stormy, or angry moode, by their visage or words, if a man chance to come to them at an unfit houre, or speake to them somewhat more importunatly, or undiscreetly then reason would require. For it is a like vice for a man not to know how to carry himselfe in his prosperity, as not to be able to comport with adversity: wee ought therefore to observe an equality in our whole life, and to shew alwaies (if it be possible) in all the changes and chances therof one and the same countenance, full of curtesie, mildnesse and gentle in behaviour. Prosperity is very dange-

rous

rous, whatsoever there is that is vaine and light in the *Soule* of Man, is raised and carried with the first favourable winde; there is nothing that makes a man so much to lose & forget himselfe, as great prosperity; and therfore it is necessary that a man looke to himselfe, and take heed as if he went in a slippery place, and especially of *insolence*, *pride* and *presumption*. *Alexander* the great did far out-run his father *Philip* King of *Macedon*, by his high and excellent feats of warre: but his father did far surmount him in humanity and gentlenesse of minde. The father was alwaies vertuous and welbeloved, but the sonne was oftentimes vitious and hated: In such sort that their counsell is questionlesse wholesome and sound, which tell us that the higher and

loftier men are, the humbler and lowlier ought they to be.

Antonius Primus overthrew himselfe and his whole house, by nothing else then his over-much glorying in his valiant deeds, and found this *Maxime* too late to be true, that a proud and insolent carriage towards men of spirit can hardly compasse any thing, unlesse in some sort or other he that useth it be able to over awe them. *Scipio Africanus* was wont to say, that even as men are accustomed to put wilde and untamed horses in to the hands of Equiriers and Riders, that being daunted and tamed, they may serve them at their neede; So likewise is it needfull to tame proud and insolent persons, that have growne wilde through the aboundance of fortunes favour, and to bring them

them againe within the round and compasse of reason, by setting before their eye the wretchednesse and weaknesse of humane matters, and the mutability and instability of fortune. And for this end we ought in our greatest prosperity to use the advice and counsell of our friends, yea, then we should give them more authority and power over us then at any other time, to the end they may be more bold towards us in telling us the truth. We must also stoppe our eares to flatterers, which may very easie beguile us: For at all times men do deeme and esteem themselves to be such, as ought to bee praised and extolled, but most of all in time of prosperity: In which it is a thing very rare and difficult to finde a man who doth not incline to attribute unto

to himselfe the cause of his own good hap. Neither is there any other Season in which men sooner forget God, then when they enjoy health and wealth, dignity and felicity according to their wish. So that mishap whensoever it doth happen them, doth serve them for a medicine, because it bringeth them home againe unto the knowledge of themselves.

This opinion of selfe-conceit, for a man to thinke too much of himselfe, and to give credit lightly unto the fawning lyes of flatterers, maketh men to stumble, and to fall into many grosse faults, yea, giveth occasion of mocking and bitter reviling, and out of all question, it is a great over-sight, and a folly, for a man to relie more upon anothers judgment concerning himselfe, then

then upon his owne. This *Philip* (of whom we spake before) seeing himselfe very mighty and victorious, and considering with himselfe, as a wise and moderate man ought to do, how that humane things do not alwayes abide in the same stay, appointed that one of his Pages should each Morning salute him with these words; *Philip, remember that thou art a mortall man.* But How much more may the wise and well-disposed Christian say every day to himselfe, *Remember that thou art earth, and to earth thou must returne.*

Disc. 11.

Of the comparing of our fortune with that of others.

IT is an ancient question, whether *Industry* and *Fortune* hath most credit: For it is out of all doubt, that both have; and it is clearely false, that one onely doth all, and the other nothing; and commonly they that settle themselves unto the one, contemne the other; but the difficulty is to joyne them together, and to attend them both.

Therefore it is much availeable for the attaining of this tranquillity of minde, that a man setting aside all passions, consider with himselfe what meanes and

and commodities hee doth enjoy, and in the next place, that he set before his eyes such men as have not so much: not doing as many are wont, who have their eyes onely upon such as surpasse them, admiring and reputing them onely happy and blessed. The prisoners hold them happy that are set at large; and againe, those esteeme such blessed as are altogether free. The free thinke the rich onely fortunate, and the rich againe those that command. They that command, account Kings of all other most blessed, and Kings those of their degree that excell them in ability and power. Hence it is, that men finding themselves unable to equall such as surpasse them, they doe remaine discontented, and no wise satisfied with their fortune,

tune, wherein they both bewray their ingratitude towards God, and beget a torment to themselves. A wise man will not be malecontent, though many surmount him in meanes, but rather representing to himselfe the great numbers of afflicted and miserable men the world doth afford, he will rejoyce and bee glad of his condition and case. If ye see then a man well mounted and furnished with faire horses, richly arayed, doe but cast downe a little your eyes, and consider how many there are that goe a foot, which leading a poore life, esteem that of yours to be happy, for it is not reasonable that the good fortune of one, or of a few, should have greater force to make you discontent, then should the bad fortune of many have to move

move you to be content. How many poore folkes see yee daily that live of their labours, and are laden with children, & pinched with poverty, and which is worst of all, have no hope at all to escape out of their misery? How many is there to whom your life, which ye so much deplore, would bring much consolation and ease? Fortune may make a man poore, sick, afflicted, but not vitious, dissolute, dejected: many times a man complaineth unjustly, for though he be sometimes surprized with some ill accident, yet hee is more often with a good, and so the one must recompence the other: and if a man consider wel thereof, he shall finde more reason to content himselfe with his good fortunes, then to complaine of his bad. We are come to a time so miserable

miserable, that one mans life de-
pendeth more of anothers then
of it selfe; and the good of our
Neighbour doth occasion us
greater griefe then is the glad-
nesse we reape of our owne. But
if it were possible for men to see
unfolded the fortune of such as
they esteeme happy, they
would feele and find in it often-
times more anxiety and paine,
then they do in their own. Who
is he that doth not account the
condition of Kings of all other
to be most happy? And yet har-
ken what a great King saith of
himselfe in *Homer*; *Great Iupi-
ter hath imprisoned mee with
great perplexities and cares.* O
how happy then are those that
live in their little corners out of
these dangers and feares! And
if it be so that ten thousand folks
would bee content with the e-

state

state wherein God hath established you, what reason have you to complaine, for that yee have not the estate & fortune of one whom yee envy? Yee have no cause at all to kill your selfe with sorrow and care, for to attaine unto another mans ranke, seeing there is nothing that so much troubleth and tormenteth a man, as this affection and immoderate desire of mounting from one degree of dignity to another. For such folkes ordinarily do follow without consideration any hope whatsoever that offereth it selfe; the which if it faile to succeede according to their wish, they presently beginne to accuse Fortune, and to accurse their hard hap; whereas they ought rather to blame themselves for their rashnesse & lightnesse, and their want

want of fore-sight. Neither doe they consider what a folly it is for them, to impute unto another the blame of their owne weake understanding, and the fault they have fallen into, by following that which was either uncertaine, or impossible for them to attaine unto. They are like unto those, in my conceit, which fret and fume for that they cannot fly, or shoote an arrow with a bow as big as a plow-beame.

The cause of this evill, is the excessive affection men beare unto themselves: Whence it happens, that in all things they will needs strive and labour to bee the first. It is nothing in their eye to abound in Wealth, except they have much more then other rich men have.

Solon

Solon the Philosopher saith, that Wealth is the Mother of Excesse, Excesse the Mother of Lust, Lust the Mother of Violence, and Violence the Mother of Tyranny. Behold how this vice reigneth, or rather rangeth in all estates. Dionysius the first was not content to bee King of Sicily, neither esteemed hee his dignity accomplished enough, because Philoxenus did surpasse him in Poëtrie, and Plato in Philosophy. Whereupon hee was so furious, that he condemned Philoxenus to the quarries, there to wring Verses out of the hard rocks, and banished Plato out of his country. But it were good that he & all other complainers did practise the saying of a wise man, that if al the evils that men suffer, should be cõpar'd with the blessings they injoy, the division being

being equally made they may see by the overplus of that good they enjoy, the injustice of their complaint. And out of this immoderate love it doth also proceede, that men will speake of all things, thereby to shew that they know all things: whereby they make themselves often to be mocked at, as it once happened to *Megabyses* the Persian, a man otherwise of great reputation, and valour, who having upon a time entred into the lodging where the famous painter *Apelles* did plye and practise his art, began to discourse touching the same, and would needes give him to understand, that hee understood the nature and secrets thereof. To whom *Apelles*, as being a man wise, and well conditioned, thus answered: Truely, *Megabyses*, before

ore I heard you speake, I held
ou for a discreet man, for
our silence did grace your
rave apparell, but since yee
ave medled to talke of my
rade, trust me, there is not the
malleſt boy heere that grin-
eth the colours, but will mocke
you for your labour.

Hannibal that great Captaine
of *Carthage*, after that the *Ro-*
mans had chaſed him out of *Ita-*
ly and *Affricke*, fled to the King
of *Bithynia*, where hee was
invited to goe into the Scholes,
to heare a great Philoſopher
diſcourſing of the ſtratagemes,
tricks, and ſubtilties of warre,
his auditors wondering at his
eloquence and ſcience of the
military Art, asked of *Hanni-*
bal what hee thought of him;
who laughingly anſwered them:
That hee had knowne many old
fooles

fooles, but that hee had never seen, nor heard any man utter so many fond and foolish words as that man did, whom they all so much admired. And not without cause did he answer them in this wise: considering how that this man did take upon him to discourse largely and lavishly of a matter which very hardly can be taught or learned in the shade of a Schoole, and that in the presence and audience of the greatest Captaine, and most experimented warriour that was then in the whole world. Which may teach every man to containe himselfe within the compasse of his calling, without medling or troubling himselfe with that of another mans. The which thing the Poets also have taught us, when as they faine that their gods doe content themselves

each

each one with his owne calling and charge. *Mars* medleth with warre, *Minerva* with arts, *Mercury* with eloquence, *Cupid* with love, *Neptune* with the ſea, *Pluto* with Hell, *Iupiter* with the heavens, and ſo of the reſt, each one keeping himſelfe within the bounds and liſts of his juriſdiction. And if that any of them had encroched upon the office and function of another, he had beene ſcoffed and chaſtiſed for his preſumption.

How ill a fooles cap becomes the head of a wiſe man; and yet through that diſguiſe he is diſcerned to be diſcreet, when all the choiſeſt garments in the world cannot cover the nakedneſſe of a foole. And hence we may gather, that all things doe not beſit, nor become all men, and that each one ought to con-

sider what calling hee findeth himselfe most apt and sufficient for, and that hee contenting him therewith, and containing himselfe therein. They that follow the profession of letters and learning, have needs of leasure and ease. Hee that will follow the Court, and laboureth to have the countenance and acquaintance of great men, and to finde accesse unto Princes, must needs undergoe much paines. So that these conditions, and the like, are not fitting for all: and it standeth each one upon to know whereunto he is most apt. The Horse is fit for riding, and running: the Oxe for opening and labouring the ground. The man that is sorry that he cannot beare a Lyon in his bosome, as he may a little dogge, is hee not more then mad?

If

If Fortune be a blessing to thee, why shouldest thou contemne it in another? or if not, why despairest thou that thy neighbour is richer: dos not the same sunne shine upon all? and is there not a God above the power of Fates, who knowes what is better for man, then himselfe: if so, thou art most happy in being the least: in that thou art not daily in feare to bee made so. But there are some, who without leaving any part of their ease, and of their vice, would bee as wise as the Philosophers that have both day and night spent their time in study. The good wrestlers of old contenting themselves with their prize, suffered the other Champions to win likewise theirs at running. Contrariwise such as despising and disdaining their owne good,

doe fighingly seeke after another mans: do they not live in displeasure and paine?

They say, that in times past, there was a notable kinde of men in Scotia, which did complaine of their gods, because that their figge trees did not beare grapes, and that their vines did not bring forth figges. We must imagine that God hath fashioned & framed diverslly men for divers affairs, & that each one ought to content himselfe with that ability or place which God hath imparted unto him, without passing beyond his owne; to pursue, and follow after that which is anothers. For these kind of people make no account at all of that which they have, but onely of that which they would have: they goe alwaies looking a farre off, and little thinke

thinke of the place wherin they are.

There was of old, in a certaine Temple, an image pourtraied, which did represent the manner of men, that alwaies wait on the time to come, and neglect the good oportunity of the time present. The picture was of a Rope-maker who did stil work, but suffered an Asse that stood behinde him to eat it up. And thus doe the ingrate people in Gods behalfe, who make no reckoning of the goods they enjoy, but suffer them to be buried in oblivion, and are alwaies covetous of things to come. In the harmony of the world, the differences, or distances are to bee observed: so likewise in humane things, all are not of one sort. And as in musick there are tunes and sounds, some

grave, some sharpe, and some meane, of the mingling whereof the skilfull Musitian maketh a sweete melody: so doth the prudent man make an harmony of the good and evill that occurreth in this life, not taking the good or the evill alone, but consorting and tempering the one with the other, as things which in this world can never bee fully severed. That faire proverbe uttered by *Euripides*, but used of all, proving true: *That sorrow and mans life are sisters of one wombe.*

Dise.

Disc. 12.
Of Adversity.

WIth what a Labyrinth is purblind man encompast, no sooner borne with hope of a prosperous life, but that is crost't with variety of adversity, which is of its owne nature grievous and heavy unto our hearts, in sicknesse, the losse of children, of friends, with such like other dismall accidents. But yet in part we follow popular opinion in the apprehension thereof, and this wee doe principally in our owne wants necessities and in matter of affronts, circumventions and scoffes, when as we imagine that the honour is deferred us which we deserve.

Againſt theſe croſſes it were good for us to apply unto our ſelves the ſaying of the Poet *Menander*, *That which hath befallen you, is not indeed grievous, but onely ſeemeth ſo*, and that it is ſo, it may appeare in that ye have your mind and body as much at commandement, as yee had before the croſſe did befall you. And againſt the croſſes of the firſt kinde yee ought to conſider how that yee endure nothing contrary to the Law and courſe of humane things, in regard that all theſe accidents are annexed unto mans being, and that from his birth they are allotted to him for ordinary, and the truth is nature hath not framed us ſo feeble, to beare out adverſity, as wee make our ſelues. Let us alwaies think that

it

it is but our inferiour part which is subject unto fortune, and that wee have the principall in our owne power: & that that which lyeth in us, as concerning vertue, cannot bee overcome by any other thing, without our consent. For wee know that wee have not neede of any great forces for the doing hereof, wee having none to fight against, but our owne selves, and the better part of the victory consisting in mastering our owne will: whereunto adde this, that God will alwaies favour the man who through the ayde of rectified reason disposeth himselfe to bee the stronger. Fortune (if so it bee lawful for a Christian to speake) may well make thee poore, abase thee and afflict thee, but she is not able to make thee vitious, lasie, or il-conditioned.

ditioned; neither can shee bereave thee of the courage and vigour of minde, wherein doth lie greater strength to governe thy soule, then there is in the Art of Navigation to direct a ship. For the Mariner, let him be never so skilfull and wise in his Art, cannot withall his skill asswage the surging tempest of the Sea, nor yet take away fearefull apprehensions from another mans fantasie. Whereas *Vertue* and *Wisedome* in a well ordered minde doth assure and settle the body, for it preserveth it from diseases through temperance, and pulleth it backe from wicked and vitious dispositions by continence: and whereas any thing, wherein there is danger, shall present it selfe unto our minde (as if it were in a quick sight) it is good

that

that wee leave it, and passe further: or else if the evill be unavoydable, let him comfort himselfe, and think that the haven is not very far off: and that his soule goeth out of the body, as out of a crazy or broken bark, holding death for a sweete and assured harbour, chiefly considering, that in regard of the nature of the soule, her out-going from this life, is her in-going to a better. Which consideration ought to adde much unto the courage of Christians, yea, and make them not to feare that which bringeth affrightment unto others. And truely, if we had skill and courage enough to looke Fortune in the face, and to meete her in the way with a stout stomacke, prepared to sustaine all her assaults, nothing in the world could dismay us, or

make

make us ſuffer. And this thing would certainely come to paſſe, if we could once be accuſtomed never to promiſe to our ſelves aney great or aſſured hopes, or yet any certaine and ſettled eſtate, during this miſerable life, and if wee would take heede diligently, conſidering whether thoſe things wee doe account as evill, bee ſo evill as wee deeme them to bee, or if happely they bee not ſo evill, but rather leſſethen we imagine. Finally this thing would happen if we would behold a far off, & wiſely foreſee frowning fortune, for in ſo doing wee might aſſure our ſelves, that at her comming ſhee ſhould not affright us, but the neerer ſhe came to us, the bolder wee might bee to looke her in the face, and to eſteeme her not to be ſo luſty and

ſtrong

strong as her picture doth im-
port, and if no man bee able to
boast during this life, so farre
as to say, I am exempted from
this bitter portion, at least may
he say thus, though I must swal-
low it downe, yet shall I not bee
agast, weepe and waile I will
not, neither despaire, as many
men do. I wil not bring my selfe
into so deplorable a plight as di-
vers do, amidst their disasters.
Though poverty pinch me more
then many others, for al that wil
I not beguile my neighbour, nor
yet take that to my selfe which
belongeth to another: I will not
lie, much lesse will I forsweare
my selfe. Briefly there shall
nothing unto mee seeme so in-
tolerable, as that for to shun it, I
would chuse to become vitious.
If by honest meanes I cannot a-
voide indigence and neede; at
least

least necessity shall make this necessity of mine ease to be borne. Besides, the common law of humane things, doth not allow us to esteeme that thing heavy and unbearcable, which so many daily doe carry, and beare on their backs: for choose what manner of afflictions yee will, yee shall finde more men burthened therewith, then exempted there-from.

Adversity is a *Penelopes* web, which undoes all that the day of Prosperity had woven: In the day of Adversity, consider, saith the Wise man, and the Ancients give a clearer revelation of the Knowledge of God unto it, then to Prosperity; because it is a nearer way to Heaven. Therefore we must likewise comfort our selves with this consideration, that where there is no sinne,

there

here can be no true evill at all:
all that the vertuous man is
more calme and quiet in his deep-
est adversity, then is the vici-
ous man in his highest prosperi-
ty: And such were the crosses
of the righteous men of old,
which by the helpe of the di-
vine grace, were so accompani-
ed with fortitude, patience, and
humility, that how sharpe and
rough soever they were, yet
they brought them not so much
vexation and anguish as their
conscience did them consolati-
on and ease, and even as those
that are sicke of a Fever, feele
sooner, and in more painefull
manner, the heate and coldnesse
of their fit, then doe the whole
and sound the sharpest cold of
Winter, or the scorching heate
of Summer: So likewise doth it
fare with those that are trou-
bled

bled with the fever of their vitious affections, the which do burne and blister extremely and continually their conscience for they are much more vexed with the corrupt and vitious qualities they do beget and beare in their bosomes, then are vertuous men with all their adversities. For the vertuous quell pride by humility, covetousnesse with temperance, and all things with patience: and these having the inward and better part sound and without wound, cannot be hurt by outward accidents, whereunto they oppose a lively and lusty courage together with the force of an honest and inviolable mind, which is more strong then any thing else whatsoever. Thinke not that riches, howsoever abundant they be, can afford so great contentment to the

bold

owner

owner thereof, as vertue doth unto the vertuous man, which is sufficient to make him content: For vertue in whomsoever it be, is alwaies the reward and recompence of her selfe. Wee read how that *Aglaus* a poore shepherd in *Arcadia*, was by the *Oracle* of *Apollo* preferred for his contentation before King *Crœsus* of *Lydia*, who esteemed himselfe the happiest man in the World for his riches: and even as the most precious plants & sweet-smelling trees, though they be cut in pieces and dryed, keepe alwaies their sweet and pleasant sent, when as the unsavoury and barren doe not please the sence, even then when they are whole and full of blossomes and flowers: even so the vertuous man in the very midst of his adversity reapeth more

pleasure

pleasure and contentment of h
vertue and honesty, then th
vitious can doe of his wealth
and superfluity, being beate
and scourged with a cursed con
science. In one word, in what
time, place, or condition soe
ver yee finde the vertuous man,
yee shall finde him alwaies con
tent. O what a blessednesse
then, if considered aright, i
Adversity: which though com
mon to all, yet worketh diver
effects, according to the Subject
whereupon it lighteth. To
fooles and reprobate persons, i
serves to drive into despaire, a
flict, and enrage them: to sinners
and offenders crosses are so ma
ny lively instructions and con
pulsions, to put them in mind
of their duty, and to bring them
to the Knowledge of God. To
vertuous people they are th

lifts

ds wherein to exercise their
ertue, and to winne to them-
ves greater commendations;
da neerer alliance with God;
d to all a guide, that leadeth
t of this life into a better.

It is reported that *Diogenes*
e Philosopher, seeing on a
me certaine man dressing and
cking himselfe for a Festivall
ay, sayd unto him thus: *Why*
dost thou take such paines to
trimme thy selfe to day, consider-
ing that every day is a festivall
day to the vertuous man? And
truely every day of the life of
he vertuous man is a Solemne
ay, and fit for a moderate re-
joycing and mirth. For if wee
oore well unto the matter, this
orld is no other thing else but
faire and holy Temple, into
which a man is brought so soone
s he is borne: and within this

Temple

Temple there is to be seene two bright Lampes or Torches set up, the *Sun* and the *Moone*, with many other *Starry* lights. Then may we see and behold diverse kinds of *Creatures*, by meanes whereof, *Man* attaineth to the Knowledge of other *Essences* that cannot be seene. What a sweet sight is it to see so many faire floods, and cleare running *Rivers*, which send out alwaies fresh Water, to behold so many fruitfull and flourishing Trees, Plants, Herbes, and Roots: the beautifull variety of Beasts, and of stones, together with grassie hils, and high Mountains on the one hand, and low Valleyes and pleasant playnes on the other? If man were so wise as hee should be, this same sight & shew might serve him for a passe-time, and a delight. For what thing is there

in

this Life more worthy to be
eene, then the paſſe-times and
teaſures which God doth afford
nd offer us in his Creatures, if
wee could uſe the ſame as wee
ought? Why do we take grea-
er delight in any artificiall ſport
of Beaſts, then we do to behold
them acting their ſeverall parts
of *Natures* play, each kinde of
them their owne part, upon this
faire & wide ſtage of the *world*?
Or is there any Muſicke ſweeter
than the chirping and ſinging of
Birds? In briefe, it is a great de-
lectation to ſee and obſerve the
diverſity of *creatures* which God
hath framed and formed each
one to his kind: we conſume and
ſpend away our life about ſo ma-
ny purpoſes and practiſes, ſo ma-
ny toiles & broyles, that hardly
wee doe enjoy any part there-
of, and yet for all that wee

leave

leave not to enjoy the
good creatures of God. If a
could once attain to this poin
perfection, as to rid his mind
of those manifold entangle
ments, and to give it some
and place to entertaine,
gith, and nourish it selfe wi
the knowledge of the creatur
and of the Almighty Creato
nothing should, or could, caus
any excessive sorrow, ex
cept it were sinne: for the so
being once united with him th
made it, by contemplation an
meditation, by knowledge an
love, it would gather it selfe to
gether calmely and quietly, an
man leade and live continually
gladsome life, considering tha
at one time or other some evil
hath befalln him, yet ofttimes hath
he tasted of good: for that requi
ting, as it were, the one with the
other,

ther, hee may well say that hee hath greater occasion to rejoyce of his good successe, then to complaine of the evill adventure of another time; as wee are accustomed to turne our eyes away from such things as offend us, and to set them upon greene, and gay colours that please us: so should we divert the eyes of our understanding together with our thoughts, from sad and sorrowfull objects, and apply them to such as are more pleasing and agreeable thereunto, neither must wee bee like unto the malitious man, who beholdeth another mans faults with the eyes of an Eagle, but his owne with the eyes of an Owle. But our perverſnes is such, that very often wedo resemble the boxin-glasses, which draw and drinke up the corrupt

blood

blood, and leave the pure and cleane blood behind. There was in former times a certaine rich wretch, who had in his house great store of wine; but yet was so nigardish and neere, that he sold the best, and kept the worst for his owne use; a certaine servant of his, observing this pinching and prepostrous nigardlines of his Master, fled away from him: and being asked afterwards why he left his Lord, answered thus: *Because I could not endure to stay with a man, who having that which was good, made choise of that which was evill.* The Philosopher *Aristippus*, made yet a farre better reply, who having lost one of his three Farmes, said thus unto his friends, *That it was babishnes to bee sorry for one Farme lost, and not to be merry for the other two that did rest*

in

in his hands, seeing that all of them had laine open to the same aduentures. Wee are like unto little Children, from whom, if yee pull but one of their Rattles or Knackes, they will presently, without more adoe, fling away all the rest in despite. For if, of many good things that we enjoy, it chance that one of them, either be taken from us, or that it be lost, by and by we beginne to bewayle it, forgetting all that resteth behind in our hands.

But some man bewailingly will aske me, saying: alas! what haue we? To whom askingly I would answere: But what rather haue we not? One hath great reputation and credit, another hath Wealth, and another health, one hath a Wife according to his wish and wil, another

hath sweet Children, and another faithfull and trusty friends.

Comforters in *Adversity*, are diverse, and most of them such as *Iob* had: if they see a man forsaken, by those who perhaps were his deareſt friends in a better fortune; they thinke him forsaken of God also, and few there are that attribute his fall to a tryal of his patience or love: censure not thy brother, for as his afflictions are greater, so are his comforts, and the one would not be given but that it makes the other greater.

Antipater of *Thraſe* did reckon it among his other goodfortunes, that he had sailed prosperously betweene *Sicile* and *Athens*, but wee each one of us would have all, though we have not in the meane time the understanding to thanke God, for the

the smallest thing. Neither make wee any account or reckoning of the greatest goods becauſe they ſeeme to us to bee too common, as to live, to be in health, to ſee, to heare, to ſpeak, to enjoy peace, to eat and drink, to have foode for our belly, and cloathes for our back, to ſee and enjoy the fruites of the labourable ground, together with the commodities of the ſaileable Sea, that we can talk, or hold our tongue, ſit, or ſtand, ſleepe or walke as we will. If men would but conſider in their mindes, what diſpleaſure and griefe redounderh unto ſuch as doe lacke any of theſe abilities, they would no doubt, live much more content then they doe. What thinke ye would the ſicke give for the benefit of health? the blind for the uſe of his eyes?

and such as are despised for a small measure of renowme? we wretches are so blockish and blind, that we can never prize the goods that we have, untill that wee bee deprived of them, and have them no more. For we care not if what we doe bee right or wrong, so it make for the raising of our fortune, and this hath vice by the contempt of adversity bin entertained.

That which resteth, I wish you alwaies to bee advised that yee fall never so farre in love with the things of this life, that the feare ye have to loose them vexe you with unrest, or yet having lost them, immoderate sorrow for them hurle you headlong into despaire.

Disc.

Discourse
of sadnesse and sorrow.

Sadnesse, or heavinesse of heart, is a languishing feeblenesse of the spirits, and a kinde of discouragement ingendred by the opinion that wee have of the greatnesse of those evills that afflict us. It is a dangerous enemy to our rest, which presently weakneth and quelleth our Soules: it corrupteth the whole man, brings his vertues asleepe, and it is the Daughter of Adversity, which doth beget in us vexation and griefe, according to the greatnesse or smallnesse thereof: whence likewise there hapneth some fault: For now adayes wee may see men

ordinarily mourning and moaning excessively for many things, not so much for that they have cause, as because it is the custome. One lamenteth the mishaps of his neighbour, or friend, and carrieth a pale and heavy countenance, to shew that he is very pensive, although he be nothing sorry at all. This kind of customable compassion is altogether unprofitable, in regard that even in your owne adversity, yee ought not to bee sad, but onely so farre forth as reason doth require, and not as custome doth command. There are fixe kind of men that are never without sorrow: Hee that cannot forget his trouble; an envious man that dwelleth by Neighbours newly enriched; he that dwelleth in a place and cannot thrive, where another did

did thrive before: A rich man decayed, and fallen into poverty: He that would obtaine that he cannot get: And hee that dwelleth with a wise man, and can get nothing of him. And besides these, how many is there who weepe when others looke on them, and doe thinke it should be a very ill favoured thing, not to shed teares when as others doe mourne? How many frivolous sorrows hath it made many to slide into, to leane too much upon the tottering and unstayed proppe of opinion? How much better were it in such cases, to devise some new fashion, and to feele humane accidents after that mood which best becommeth wise and moderate men? What good doe their immoderate sighs and sobs, either to the living, or to

the dead? Doth there any other thing flow there-from, save that they waste themselves wretchedly and retchlesly away? For tho it be true, that oftentimes such disasters and accidents fall out, that it is impossible for men to passe them over without being touched with sorrow for the same: nevertheless we must alwaies beware to be more sorry then reason doth allow; and seeing that time ought to heale us in the end, it were a babishnesse not to prevent it wisely, and to do that betimes, which at one time or other we must doe perforce.

How many men shortly after the death of their children, or wives, have recomforted themselves, esteeming the time lost which they had spent in sadnesse and in sorrow? For although

though it bee true, that ſuch perſons are worthy to bee renewed in our remembrance, yet wee ought to bring thereunto that moderation and remedy, which at laſt will needs offer and apply it ſelfe, though ye would never ſo faine reſiſt it.

Disc. 14.

Of the affliction of good men.

GRiefe is the next friend unto ſolitarineſſe, enemy to company, and heire of deſperation; and it is not a ſmal occaſion of ſorrow unto vigorous minds, and ſuch as are touched with humanity, to ſee vertuous men vilipended or wronged: and truely it ſeemeth to be nothing leſſe then a heavy heart-breake,

and almost an unsupportable paine to behold wise and peaceable men afflicted, troubled, and vexed, yea to bee ill-used, and trampled, as it were, under feet by the vaine world, and to say the truth, it seemeth that this doth touch us very neere: for when as wee weigh with our selves that the portion and lot of vertuous men is no other but affliction, and labour of minde, we do thereupon presently imagine, that thereby our best hopes are hemmed in.

If then such a case disquiet you thinke with your selfe, that if they be honest and patient men, then are they in that case so much the more happy, because that in this life which is so short, they purchase to themselves a life eternall in the heavens, for

ye

ye must know that the first good which such as go to rest in Gods house doe obtaine, is to bee quit and discharged from the tentations and torments of this troublesome life.

Afflictions on earth are as so many good companions unto the godly; which though of themselves unworthy, yet make their cause the better, who ayme at a higher end then the blinded eyes of the ignorant without dazling can behold; and so becomes the master of their owne hopes, before others perceive them in trouble. The heavens are their onely prospect where they behold the creator of Nature in his height of wonder, and themselves are the Mine into which they dive, to finde reason Tryumphant by which they governe their insurrective passi-

ons. Moreover, ſet before your eyes the roll and ſcroll of holy men of old, the bleſſed Martyrs of Chriſt, of whom ſome have beene beheaded, others have beene hanged; ſome have beene burnt, and others have beene broyled; ſome haue beene cut in peeces, and others have had their skinne pulled off. Beſides that during their life they have been afflicted with hunger, nakednes, and neede: of whom certainely the world was not worthy, and therefore it had them in horrour as thoſe in whom it had no intereſt at al. But God loved them deerely, and by his divine providence, which cannot bee deceived, appointed them to paſſe through ſuch Tribulations, as through a needles eye, into the place of perpetuall repoſe. Yea

the

the paines and perplexities that vertuous men doe endure, doe euen priche them forwards to have a more earnest desire to loath, and to leave this wretched world. So that in the end they dislodge out of a bad, and sad prison, they escape and slip out of the darke caves and obscure corners, and having no deepe apprehension of death, they finde the faire beaten way that leadeth them to a better life.

Dia. 15.

Of other mens faults and imperfections.

NOw joy begins to budde, and the blossomes of felicity appeare, yet after that yee have thus disposed of your selfe, and

and have appeased your owne passions, yet shall yee have the vices of others, and the faults which are done in publicke, making an on-set against you to trouble your minde. Considering the great disorder that is amongst men; which is so great, that scarsely there cannot anything be found in the roome where it ought to be; and that there is hardly any one that doth the duty whereunto by birth and calling hee was ordained. The man who should prove a wise Judge, is a simple Citizen: and he that ought to be but a meere citizen, is made a Judge, and that man doth command who ought to obey.

It is a strange thing to consider, how that almost every thing is corrupt and sold, and how that, as it were, all things

are

are turned upside downe. To see how that the poore man is punished for every petty trespasse, and the puisant and wealthy person is spared: to see, I say, how the whole plotting & plodding of men now a daies, is altogether for money; when as riches are but the gifts of *Nature*; but goodnesse of God himselfe; and canst thou thinke that hee that created man good, hath not bestowed a greater portion on him, then those whom fortune hath made rich: what if thou beest poore, content thy selfe, thou shalt finde greater consolation in that, and goodnesse, then the bad, and rich shall with all their store.

Againe, it cannot but bring griefe unto a good mans minde, to consider how small occasion and example of living vertuously

ly

by such persons do minister unto us, as hold the chiefe offices, and the first rankes in the Common wealth. The vertuous man is holden every where as a monster, abhorred, despised, and disdained. And what shall a man say, when as hee weigheth with himselfe the variable & mutable disposition of the multitude, one while loving, and another while loathing, at one time praising, at another time dispraising, one and the same thing, one and the same party? How many bee the miserable changes that fall out amongst men? And what a hard case is it, when men make none account of that they should diligently heare: and on the other side harken to that, whereunto they should rather stop the eare. The despite and dislike that many have conceived, by reason of

such

such courses, hath made them bid the world farewell, and moved them to withdraw themselves into deserts and solitarie heads, as not being able to behold with their eyes, that which did breed, & bring so much displeasure to their mindes, whose intentions were wholy bent upon that which was really good, laudable, and honest. And therfore such have chosen to live rather amongst the wild beasts, amidst the vaste wildernesse, and rocky mountains, then amongst so many wilde men, swarming with vile and wicked manners.

Nevertheleſſe, in theſe, and such other occurrents as cannot be amended, man must cõmand and master his *minde*, and carry himselfe in such sort, that these unamendable evills make him not to abhorre the company and

and societie of men: but rather hee must take occasion thereof, to bee the more watchfull and wary, least he become one of those that forget to carry themselves discreedly amongst men; he must also beware lest hee minister occasion to another, to blame in himselfe that which he doth blame in his neighbour. A man must hold more on *Democritus* then on *Heraclitus*; for he did weepe alwaies at the faults he saw men fall into; but *Democritus* did laugh at them: To the one, all that men doe, did seeme to be but misery, to the other fondnesse and folly. And it seemeth to be the better of the twaine, when as things amisse cannot be amended, that wee sweeten them a little, if it were but in covering them with the cloake

of

of a faire shew, it being likelyhood more consonant to mans nature, to laugh at the manifold miseries of our life, then mourningly to bewaile them with teares.

But yet yee shall do better, if then for the vices of other men, and such as are done in publike, yee do keepe a mediocrity and meane, neither alwayes lamenting, nor yet alwayes laughing at them: for it is both a miserable kinde of disposition, for a man to afflict himselfe excessively, by reason of another mans miscarriage, and a pittifull kinde of passe-time to be laughing alwayes thereat.

But there be some, to whome this advice will seeme to be of no weight: for not onely they cannot comport with the imperfections of their friends, but also

so those of their enemies do af-
flict them. Their honours, pre-
cedencies, wrongs, and incom-
petencies vex them: the im-
portunities of their friends, the
waywardnesse and peevishnesse
of their Servants, and Acquain-
tance trouble and torment them
daily. But how much better
were it to have patience in such
accidents; chiefly seeing they
winne so little by willing and
wishing the amendment thereof.
Ye must rather imagine & think
with your selfe, that these men
which thus take pleasure to an-
noy you, are as dogs which be
borne to barke. And impute all
this evill to their perverse na-
ture, wherein they are enough
punished by the meanes of a per-
petuall perplexity, which pric-
keth and pincheth their minds.
But if your weaknesse be such,

[illegible] by such as are about you,
[illegible] in that case meeting
[illegible] Bar if the wives
[illegible] strangers, your self those
[illegible] they ever come into
[illegible] ground on you, or close
[illegible] you and so overcome you,
[illegible] be blessed, and studied
[illegible] how to all such impor-
[illegible] and troubles, like waves
[illegible] our steps you, and so smite
[illegible] from the gutter, into the
[illegible] court, or from a steepe hill
[illegible] a low valley. And out of all
[illegible] question, it is to be undiscretely
[illegible] undertaken, for a man to be
[illegible] always sorry, when those with
[illegible] whom we do haunt, do not enter-
[illegible] taine us so carefully, as respec-
[illegible] tively as we desire; Herein that a-
[illegible] voideth conversation, doth not
[illegible] thing else in effect, but contro-
[illegible] the power of his Creation;

therefore

therefore best ought so to prin-
ciple himselfe, as that his car-
riage may be pleasing and ac-
ceptable unto all men, to the
intent that *Love*, *Peace*, and
Glorie may be preserved.

The immoderate affecti-
on wee beare unto our selves,
doth deceive us, and the del-
icacy of our owne condition ma-
keth that we cannot beare with
the defects and neglects of our
servants, we not considering
how that very often they know
not how to do any better. We
require at their hands perfect
things, when as wee we our
selves doe fall into so many
faults, and are subject unto so
many imperfections.

And most often wee play the
passionate and fretting mans
part in our servants behalfe, ei-
ther being moved by the dis-
tastes

cases that our owne ill condition does doe occasion unto us, or by the quality and kind of the businesse we have in hand: and thus foolishly wee cast the faylcup- on them which are innocent, and do the best they can. The angry was never a good man, and hee that perversely fol- lowes his owne passions, with- out balancing his actions, shuts himselfe out of this Kingdome of reason and *Humane* society: be not rash, but weigh anothers faults in thine owne scales, so when thou commest to bee weighed in them thy selfe, thou shalt finde thy sinnes so much the lighter, by how much thou hast borne with the errors of others.

There is also another thing which doth bring unto us much disquiet, and that is to affect too much

much one and the same thing
and thereupon to fall into debat
with our friends. For there wa
never yet any perfect friendshi
amongst them which are led an
miscaried with an obstinate e
mulation and contention who
shall overcome. If ye belabor, &
accustome your selfe, through
exercise, to frame your selfe t
times and persons, ye may easily
governe and rule men at your
wil, and withal purge them from
such evill humours as yee find
them subject unto. And whenso
ever it shall fall out, that it shall
seeme unto you a thing impos
sible to comport with them;
thinke that it is your fault, and
that this floweth from your
owne inability: considering how
that so many others could, and
yet can very well comport with
the same. You must not strive

or

or contend to goe beyond others in apprehension, *Sinne*, *Judgement*, or *Conceit*, but *Moderate* your understanding, and somewhat abase the value and estimation of your worth, so shall you sayle with much more safety, and by a surer compasse, then those that shall doe otherwise. For even as the sicke are wont to say, that they finde all meates bitter, and contrary to their taste, thinking that the fault is either in the meates, or in the [illegible] ensnared them: but as soone [illegible] other men eate them, [illegible] ren require any whit against their stomacke sickenesse do know that the imperfection rieth in themselves. In like manner, as often as yee call to minde, how that many others have suffered, and yet doe suffer, with a gaye and couragious heart, the most

troublesome, and toylesome accidents of the world, yee must confesse that the fault must be imputed to your owne feebleneſſe, and to nothing elſe.

Regall Government is that of a King, domeſtick of a Maſter, as the firſt is ſometimes merciſull, ſometimes ſevere to his ſubjects, ſo ſhould the latter be to his Family. *Oeconomy* is that which every man may practice, and finde ſufficient employment: there is power given to Tyranniz[illegible] and power but, that it [illegible] well: therefore you a thing [illegible] and reſt comp[illegible] that onely the goodwife receive the bleſſed reward of doing happily.

If the manners and conditions of your wife vexe you, ye muſt bend them, and bow them gently and ſoftly, if it be poſſible,

and that by using all kinde of milde and amiable meanes. But if your mis-fortune be such that yee cannot prevaile with him, by way of pleasing and peaceable perswasions, then it behooveth that wisedome and discretion teach you to endure patiently her crosse conditions, and to master and dissemble the evill which yee cannot amend: otherwise yee shall turne your house into a prison, your quiet life into restlesse coyle, and your good name into an intolerable shame.

In your children require not that sagenesse and settlednesse, which ye finde in old folkes: seeing that they were not borne old: This age carrieth in it many things, the which if ye should endeavour on a suddaine to draw to a perfection, ye should

undertake a taske of no small trouble, and if in yong trees, ye are content that they beare leaves and buds, why doe yee require ripe fruite in your children before the time? Who craveth the thing that cannot bee had, laboureth for that hee shall not obtaine. The meane is to touch and instruct them diligently, to bring them up vertuously, and not to chide them continually, or check them immoderately: if peradventure they faile to do a thing as they ought.

Disc. 16.

Of Iniuries and Indignations.

THree things arise of an Injury done to us; first hatred in our affection, secondly the

the signe of this anger is, when it appeareth in the countenance; thirdly when we intend action by law for wrongs; we are bound to pardon the first, although our enemy sue it not of us; wee are bound to pardon the second, when our enemy sues it of us; but wee are not bonud alwaies to pardon the third; for there are some men, which could patiently comport with all other kinde of affliction, onely they cannot away with an indignity and wrong. The which thing, nevertheleſſe, befalleth them more for being perſwaded that the injury offered them is unſupportable, then for that it is ſo of its owne nature. In which caſe one thing may availe you much; if yee can reſolve with your ſelfe to keepe you aloofe from the common opinion, and

if yee can consider without passion, each one of the things that are wont thus to toile, and turmoile mens mindes. For in so doing, yee shall see, if yee have reason to thinke upon the wrong offered you so immoderately as yee doe.

There is one kinde of displeasure, which we call an injury, or wrong; that is, when any one overthwarteth us in our affaires against all equity and right. And there is another kinde which we call an indignity, or affront, when as in our body, or name, wee are used by word or deede otherwise then is fitting.

For both these kindes, yee ought to know, that the vertuous man is not subject to receive any wrong: not that I doe meane that there is none to offer and to inferre wrong, for there is

anything so sacred, but there will be found sacrilegious hands to touch it. But that though there bee not wanting multitudes of men, whose tongues and hands have no other imployment, but to defile, and diminish, so much as in them lyeth, the honour of God, and of men: yet, for all that, the vertuous mans mind is not a whit the lesse assured: & though that such mischievous, and malicious men, level right at him to hit, and to hurt him with their harmefull shaft, yet doe they come short of their aime; for either they hit him not, or if they do, they hurt him not all: for an inviolable thing is not simply that which cannot be hit, but rather that which being hit, receiveth thereby no hurt or at least, careth not at all for it. And thus doth

doth it fare with the vertuous man, who of himselfe offereth no man any occasion of offering him any wrong. But his carriage is so levell and even, his love so meeke and humble, that even the vicious admire him. And if it fall out, that a man, out of a proud & haughty stomack, or rather out of a malitious disposition set upon him, and assaile him; hee is then in that case like a brazen wall, which the darts of the wicked cannot pierce through.

Moreover, we know that the vertue and vigour of him, who in fighting hath vanquished his adversary, is alwayes greater then his who never did try the combate at all. And even the very same must wee thinke and say of the vertuous wight, and well disposed person: who, like

to good mettall, the more he is fired, the more he is fined; the more he is oppoſed, the more is he approved. Wrongs may wel try him, touch him, or pricke him, but they cannot imprint in him any falſe ſtampe. And if (peradventure) ſome flout, or affront be flung upon him, yet doth hee in the meane time remaine firme and unremoved; he maketh no reckoning, nor yet taketh any notice thereof, as aſſuring himſelfe that it doth not reach ſo farre as unto him. Adde alſo hereunto, that there is almoſt no man, but hee will hold the wrong-offerer for wicked, and the wrong-ſufferer for honeſt, as not deſerving any ſuch outragious uſage. The force and ſtrength of his *Vertue* appeareth ſo much the more in this kind of adverſity, and his

mildnes and meeknesse of *mind*, shineth so much the more cleerly, by how much the more bitter and grievous the wrong offered was. But unto such as are of a more cowardly and base courage, an indignity is more uneasie to be borne withall.

But would you see how men doe measure wrongs by opinion? Such vanity there is in the things of this World, that some will make lesse adoe for a bloudy blow, then for a light boxe on the eare. Yea, some will make a greater stirre for a vanishing hard word, then they would doe for a deadly blow with a sharpe weapon. We are fallen into such blindnesse and babishnesse, that *opinion* annoyeth us more then the Soare it selfe, being like unto little children, which are amazed at a

mummers

mummers maske. If it chance that a man bee hindered, or wronged in his goods, it is a wonder to consider what a coyle hee doth keepe about them. But the discreet and well-stayed person, who judgeth of things according to *reason*, not measuring them by *opinion*, as he holdeth all things, even as if it were by borrowing, so hee feeleth the losse of them, as if they were things in no part his. And even as he should not cease to bee content, though he had never had them at all, so he taketh the losse of any part of them, as the necessary out-casting or forgoing of one portion to save another, in the middest of a tempestuous storme. Yea the forgoing of his whole goods wil not make him to forget his owne worth and vigour

of

of minde: he knowing well that not onely his goods, but also his life, honour, and whole happinesse doth onely depend upon him who is the giver of every good thing. Such a one perhaps hath couzened you of so many crownes, hath deceived you of so many Ducates. Well, it is a damage he hath done you, yet is it a losse but of a part onely of your goods, & not of the whole. And the man that hath the heart to give or forgoe the whole, can he bee much sorry to let goe, or loose a part.

But if it bee the manner of your losse which doth most vexe you: then yee have to thinke, that as your vertue would have you comport with *Fortune* and her frownes; so ought yee likewise to beare with insolent and audacious men, which are no

thing else but the hookish hands of the same hard fortune. And trust me, our impatiency doth us much more harme, then those of whose violence and injustice we do so bitterly complaine.

What? (will some say) such a one did disdaine to put off his hat to me; such another in speaking to me did not use that respect in my behalfe as hee ought, and I thought he should have don: such a one did not give me place, but sate him down before me, and such another would not give mee the wall. What tearmes, I pray you, be all these, but meere plaints flowing from the soft and feeble courage of an effeminate mind?

Divers things displease us, which otherwise would not doe so, if we had the will to conster them

them aright, and to take them in the better part; whereas through our owne indiscretion, and distrust of our selves, wee make that an indignity which of its owne nature is none; in so doing wee judge our selves well worthy thereof, and what other thing is this but lack of courage, though we feele the wrong never so sensible, not to be able to tread it, and to trample it under our feet?

And if wee will but weigh and observe how, and in what manner the nightly visions and imaginations of dangers, which do present themselves in our dreames do suddenly vanish, and sometimes doe make us laugh when we remember them, wee should doe well to endeavour to doe the like in our injuries, to thinke when as any wrong is done

done us, that we doe but awake out of a dreaming ſleepe: a vertuous and well-diſpoſed man (aſſure your ſelfe) will bee loath to wrong you in your body, goods or good name; and as for any ill-diſpoſed wretch, what ſhall it availe you to complaine, ſeeing that he is no more his owne man, then if hee were madde? If the good affect you, and applaud your laudable endeavours, why ſhould you feare the malice of the wicked, ſeeing that the firſt are rewarded with a crowne, but theſe with folly; ye will willingly endure any thing at the hands of a man that is out of his wits, neither will he make any complaint for ought he hath ſaid or don to you, but will rather pity his caſe: even ſo muſt yee beare with the mis-behaviour of a fooliſh undiſcreet perſon, who

who is no better then a man distracted: yee will endure well enough what a Jester or sporter will say unto you, be it never so unpleasant, and would thinke it but a base part for you to enforme against, or to complaine upon such a person, as if hee chance to utter any pleasing word amidst his carping discourse, yee take it and taste it as a savory disport. Consider therfore how unfitting and unseemely a thing it were that the same word uttered by one, should cause you to laugh, and by another to lowre: the case so standing, that the man that is in choler, hath no more judgment then a simple Jester hath; if hee have so much.

The *Hebrewes* say, if a man have offended his neighbour, he must goe and seeke reconciliati-

on

n of him; but if he will not be
conciled, hee shall take three
en with him, who shall inter-
ede for him, and seeke reconci-
ation; but if hee yet will not
ardon him, this is a great ini-
uity to be so cruell, and then
e leaves his neighbour inexcu-
able. But what shall we say of
hose that are offended with lit-
le boyes, and silly women?
persons that doe offend rather
of weakneſſe, then of a wilfull
or wicked deſigne? for conclu-
ſion yee shall never attaine to
tranquillity of minde, if yee
take in ill part every croſſe
chance that doth offer it ſelfe.

Some will ſay, this offence
may bee well borne with, but
that others muſt not bee borne
with at all. But theſe men doe
ſhut up vertue into a too ſtraite
roome, and confine her abilities
within

within too narrow bounds, as they should say, vertue may wo vanquish this wrong, but no that other: truely if *Fortune* b not wholly beaten downe an defeated, shee will remain mistresse. But what then wil yee say, occasion of affront is gi ven me: how then shall I, or ca I beare it patiently, and go wit an open face? If the injury hat his birth from your mis-behavi our, yee must thinke then, tha it is not so much a wrong as a correction: and this yee ought to receive discreetly, and with all make use of it as a chastise ment of your owne misdemea nour. If it chance that a man flout you for some imperfecti on of your person, because the features of your body are not to their minde, take not this to heart as a revengable wrong:

for

is but a meere folly, for a
man to care much for that
which falleth not out through
his owne fault. *Fabius Cunctator*
did weepe for very anger
in the Senate, because *Cardalus*
had said to him scoffingly
that hee did resemble much a
male *Cornix*. Behold, if one
counterfeit our gesture, we are
by and by offended. But what
miserable blindnesse is it for a
man to vexe himselfe, because
another doth imitate his moode
or manner of going. The reme-
dy rather were this, if Na-
ture hath laid upon you any de-
fect or blemish which doth de-
forme your body, speake of it
first your selfe, as knowing it bet-
ter then any other: for by this
meanes yee shall take away
from others all occasion of scor-
ning or flouting you for it.

Thus

Thus *Vatinius* was wont to mocke himſelfe, in regard of his necke, and feet which were ſomewhat deformed: ſo that his enemies and ill-willers could not take any advantage thereof to breake upon him any bitter jeſt. Moreover it is not a ſmal policy to deprive the party that doth you wrong, of all the pleaſure hee entendeth to reape, by holding your peace, as not thinking him worthy of ſo much as one word of your mouth, or by leaving him there where ye found him, diſdaining to brable or quarell with him, to take any notice of the man, or of his manners: if ye will be adviſed by me, make never anſwer to an inſolent malapert perſon, for in holding your tongue ye leave with him lying in his mouth, yea in his minde, his vice, folly

and

and rashnesse, whereas in answering him, ye shall conforme your selfe to his naughty nature. There is nothing that equalizeth so much men among themselves, as the participation of one and the same vice: neither can there any such chastisement befall unto an ill-humored man as to make no reckoning, but to let vanish with the winde his vaine and unsavory words, for both by your silence are his speeches condemned of impertinency, and he deprived of the pleasure he promised to himselfe by provoking him to anger.

Jeasts are the superfluity of their discretion who make it a pastime, to revile, and a sport to condemne others; they spare non, & had rather suffer then suppresse their thoughts: they are like a woman with child, who longs

longs to be delivered, although the birth may prove abortive, and therefore it likewise behoveth a man to bee very circumspect and wary in his jesting at others. For we finde by experience, that men doe commonly flie the company of such as make profession of scoffing and deriding. Wee finde likewise, that no man can entertaine a certaine Amitie and unfaileable Friendship with such a one as is averse from pardoning such as have offended him. For a generous and Heroicke spirit will yeeld to fortune as he sees occasion: He will not strive to swim against the streame, nor sayle against the Winde. The greatnesse of his minde gives place to the weakenesse of his meanes: when he cannot what he would, he wills but what hee can, and thinkes

[illegible] the [illegible] plots and counsels
[illegible] best; which though they
[illegible] inglorious, and want that
[illegible] which [illegible] might
[illegible] them, are yet convenient
[illegible] be followed in regard of Circumstances.

The Emperour *Caius Caesar*, a man of an injurious inclination, had in his Army a certain Tribune, *Cherea* by name, a man of a shrill, small, and womanish voyce in speaking, and therefore one of whom they had no great opinion. This effeminate voyced man having on a time asked the Emperor what should be the watch-word, he of purpose to scorne him, gave him such a word as was dishonest. By reason of which indignity the Tribune was so deeply offended, that thereafter associating himselfe among the murtherers

which

which did wickedly seaze upo
the Emperour, he was the m
that did beate out the one hal
of his braines. So that he wh
seemed unto *Cæsar* to com
somewhat short of a man, pro
ved most the man (though in
deed he had more malice tha
man-hood) in cutting him in
piously off, from being an
more a Monarch among men.
To use such bitter taunts be-
wrayeth want of discretion, and
not to be able to digest them,
doth argue lacke of courage.
Socrates hearing himselfe scof-
fed to his face, did no other
thing but laugh thereat, without
making any shew of a displeased
mind. It is reported of him and
of *Lelius* the Romane, that they
two did so happily entertaine
this *Tranquillity of minde*, that
they were never seene to
change

change their countenance. How ill did *Michals* jeasting become her, when *David* with such zeale danced before the *Arke?* cannot religion be spared? One would have thought his greatnesse might have freed him from reviling: but whom will impiety not offend, when it spares not the Creator nor the holy? yet even he sets her words at naught, and was for all that no way hindred in performing holy duties.

Furthermore yee ought diligently to avoide all noyse, brabbles and strife: for this brawling and quarrelling humour altereth not a little the whole man, and maketh him ill conditioned. Bee not lavish of your language, but rather sparing of speech. Let your words bee such as carry with them their due authority

and weight. And withall accustome your selfe to passe divers things under the great Seale of silence: It being the part of a wise man, to make a *vertue* of *necessity*, and with a settled countenance to swallow downe upon an urgent extremity, the bitter potion of indignity; if when the winds doe storme, he cannot harbour where hee would, he will anchor where he may. Suffer not your selfe to be beguiled by the unreasonable opinion of the misordred multitude, which doe hold such folkes onely to bee free as may doe what they list, be it never so evill, and such onely to be couragious and generous spirits as can put up no wrong.

It is true liberty for a man to live not according as his lawlesse lust doth lead him, but as reason

reaſon doth rule him: and to do not what ever ſenſually hee would, but what reaſonable hee ſhould. And it is true courage and magnanimity, for a man to put up wrongs, to diſ-eſteeme, and not to be moved by them, but to command his affections, and to overcome his paſſions. That which he ſhall never be able to doe, who hath not his ſpirit compoſed, and his minde ordered to deſpiſe theſe vanities and delicacies, which doe ſhake the feebler ſort: finally, endeavour to have the upper hand in ſetting light by all humane croſſes, and popular conceits: for it is no ſigne of good, when a man is alwayes crying and complaining that they touch him; and ſo it fareth with the mind. Let that therefore bee mollified with comfortable and peaceable

ble playsters, such as are joy, exultation, and delight; and these will bring unto you greater content, then Humanity can imagine.

Disc. 17.

Of Poverty.

THere is a twofold Poverty, the one extreame, which is the want of things necessary and requisite unto *Nature*: The other is the want of things that are more then sufficient, required for pleasure, pompe, and delicacy. This is a kinde of Mediocrity, and that which we feare to lose, is our riches, and moveables; when such poverty is rather to be desired, then feared: And therfore the Wise man asked of God neither *Poverty* nor *Riches*, but things necessary. He that

that can make that reckoning of life and death that he ought, *poverty* can never afflict or bereave him of his rest: For it were a thing very unfitting, that he who can despise death, should suffer his courage to be cast downe, or to be quite quelled by *poverty* and need, which nevertheleſſe is that the common people doe most apprehend, and most complaine on, when as they cannot attaine unto a ſufficiency of goods whereupon to maintaine themſelves in a gay and gallant manner. They not being able to content themſelves with ſuch things as may ſerve for their neceſſity; but eſteeming Wealth mans ſoveraigne good; and Poverty and Want his chiefeſt evill. And yet were it not better for a man not to have at all, then to loſe it when hee

hath it? And how is it poſſible in this life that ſome ſhould not loſe, ſeeing that one cannot be rich, except many other bee poore, and many cannot inherit, except others do die? And yet there is in poverty this conſolation, that as it is not ſubject to the receiving and incurring of great damages, ſo is it not accompanied with ſo many monſtrous turmoiles as plenty and aboundance is.

Wiſedome if ſhee be poore is never reſpected: fooles haue the fortune, and that not without good reaſon, for they have the moſt neede of it. Deſert if ſhe be meane, may to the Cart, there is no roome for her in Court, where judgement lookes a ſquint, and caſts her eyes but upon outward adjuncts, unleſſe ſhe be perfumed and ruffle in her

her silkes; let her avoide the gates of greatnesse. And to thinke that rich men have more courage to comport with losses then other men have, is an errour. For the paine of a soare is as sensible and dolorous in a bigge body, as in a small; yea wee see ordinarily, that the greatest men are the most tender and delicate.

The Philosopher *Bion* was wont to say, that the paine is alike which is felt by plucking, or pulling the haires from an head that hath many, and from that which hath few.

All the difference that can be, is this; that the balde head hath lesse haire to loose, and consequently cannot feele so much smart as the other doth that is full of haires.

If thou wilt live according

to *nature*, thou ſhalt never bee poore; if according to opinion, never rich: Nature deſireth little, opinion much, and beyond meaſure. Moderate and quiet poverty by the law of nature is great riches, and godlineſſe is great gain with ſufficiency, and hence it is that we ſee, for the moſt part, the poorer ſort of people to bee more jocund and joyfull then commonly the richer ſort are, becauſe they have not ſo great care as they have, neither doe they feare ſo deeply the ſtorme of adverſity, as they doe. For they are eaten up with this double worm, the care of conſerving and increaſing the goods they have got, & the feare of loſing that which they enjoy. But poverty is a caſtle and fort, aſſured and fenced againſt fortune, yea the whole world. Shee feareth

nothing

nothing, and is able withall to defend her selfe against all her enemies. Thou man whosoever thou art that goest drooping and dying for riches, for worldly pelfe, and wealth, tell me I pray thee, if since thou hast got them, they have brought unto thee any more knowledge unto thy *minde*, or more *Tranquillity* and peace unto thy spirit, or more rest and happinesse unto thine heart, then thou hadst before thy came into thine hands? The wise men among the heathen have taught us, how much poverty is to be prised and praised, when as they did portrait and paint their Gods naked, attributing unto them all things according as they conceited to be most befitting their natures: and as for my selfe, I shall never repute that man poore, who

is placed without the reach and power of fortune. There is one thing ſufficient to expreſſe unto us the nature of poverty, to wit, that no vertuous man ſpeaketh thereof, but hee praiſeth it; and avoucheth that the wiſeſt have bin thoſe who have ſuffered the ſame with moſt contentment, and truely it is a great weakneſſe and tenderneſſe in us, not to bee able to endure that which ſo many others have paſſed through, and it can be no other thing but a vaine apprehenſion and frivolous feare to endure and ſuffer, which maketh us ſo feeble hearted; for if we were indeede of a generous and magnanimous diſpoſition, we would love and like that for our ſelves which we approve in others: and therefore howſoever this peeviſhneſſe and ſoftneſſe of ours is

not

not altogether to be comported with; we ought at leaſt to limite our affections, and dreſſe our ſelves in ſuch ſort that fortune may finde the leſſe advantage to offend us: for a ſmal body that can cover and gather it ſelfe together under a buckler, marcheth on towards the enemy with more furety then a bigger body doth, that lyeth at large & open unto blowes. If it were not mine intention to husband the time, and to ſpare paper, I could enlarge my *diſcourſe* by reciting of almoſt innumerable examples as well of Heathens as of Chriſtians, which have placed a great part of their perfection in poverty. But ye ought to conſider one thing for all, that *Ieſus Chriſt* was poore, who was Lord of the whole world: his Diſciples were poore, which did poſſeſſe

poſſeſſe all things, and the Saints were poore which might have beene rich. If yee ſhould never dye, I would adviſe you to ſet your affection upon riches: but I ſee to that thoſe to whom they moſt befall, doe finde ſooner the end of their living then of their longing. Why then ſhould a man torment himſelfe for a thing that he muſt neceſſarily leave? and why is he not rather content quietly with that which is needfull, chiefly conſidering that the faireſt kind of wealth is for a man to be neither too poore, nor yet too far off from poverty?

Disc. 18.
Of Death.

Cæsar sayd well, that the best death was that which was least premeditated; and to say truth, the preparatiō before death hath bin to many a greater torment, then the execution it selfe. The *Mexicans* salute their Infants comming forth of their Mothers wombe, thus; *Infant, thou art come into the world to suffer; endure, suffer, and hold thy peace.* Why then should a man bee sorry to dye, when nothing but life is miserable. And it seemeth, that all incommodities and misfortunes may bee borne with, either by the meanes of a long custome,

cuſtome, or by the helpe of a ſtrong diſcourſe, onely Death and the apprehenſion thereof, is the thing that putteth us in greateſt feare.

Now the onely remedy and true eaſing of this evill, is that yee make this reckoning of the world, and all that is therein, that yee have nothing which is your owne, neither life, nor living, no not ſo much as your owne ſelfe; but that yee live alwayes borrowing and holding your very life, not in property, but on condition to reſtore it unto him againe, who hath lent it you, whenſoever he ſhall require it at your hands: yet for all this yee muſt not neglect it as a thing not yours, but muſt keepe it faithfully and carefully, in regard that God hath truſted you with the cuſtody thereof,

thereof, and when it is time, to render it to him that gave it, not grudgingly, but gladly, and with a cheerefull countenance: in the meane time thanking GOD, the giver of all good things, for the time yee have had the use and aide thereof, and saying unto him in this, or the like manner; Lord, I render unto thee againe this Soule and Life, with as good an heart as it pleased thee to give mee the same, yea, even with a better and readier will then I did receive it: for when thou gavest it me, thou gavest it to a little weake Creature, which knew not the good thou then didst bestow, but now thou dost receive it againe at the hands of a Creature more accomplished, who knoweth what it is he commendeth into thine hands, and there-

fore

fore rendereth it unto thee withallfrankneſſe and readineſſe of will: and truely we may eaſily imagine that it is not a hard thing for a ſubſtance to returne to the place whence it firſt came, the body returning to the earth, and the ſoule (if it goe the right way) muſt goe to him that gave it. To bee ſhort, that man doubtleſſe never learned well to live, who knoweth not how to die: wee muſt therefore in this caſe bee ſo affected towards our ſelves, as wee are wont to be in the behalfe of fencers which muſt fight in a barred field: for wee commonly hate him that beareth himſelfe faintheartedly, and favour the other, who out of a brave courage had rather chooſe to dye then to bee overcome. Beſides the feare of death is ſometimes the cauſe,

occasion of it, to him that flyeth fasteſt from it.

And ſeeing yee know well, that life was given you upon condition to render it againe; ye ought not to be ſo unjuſt, as to deſire to enjoy that thing for ever, which was given unto you for a day, by making your ſelfe Lord, and owner of the thing whereof yee are onely a depoſitary or keeper.

Moreover men wil ſay, that it is a matter of great import, to wit, the feare, and apprehenſion of death, and that it is the extreame of all terrible things. But ye ought to underſtand that Death is not to bee found fault with for this, ſeeing that it proceedeth not from the nature of Death, but from our owne imbecillity: who are commonly overtaken and intangled with delights

delights, with a desire of thi
transitory life, and with an im
moderate love of this misera
ble flesh? And if yee take goo
heed, it is not so much Death
selfe that is dreadfull, as the o
pinion which wee hold concer
ning the same. For every ma
feareth it according to his judg
ment, apprehension, and consci
ence. And if it bee so, that ye
have no feare thereof, but onel
for this occasion, then lay th
blame upon your selfe, and no
upon it. For it fareth with me
of an evill conscience, whe
they must dye, as it doth wit
riotous spend-thrifts when the
must pay their debts. They wi
not come to an account for th
distrust which they have o
their ability, to satisfie for wha
they have done.

And to say that ye feare death
by

reason that it is the last point
d period of man, hath but lit-
e reason in it. For the Soule
lwaies, it liveth ever, and
not dye.
The *Greekes* call mans decease
e end, giving us thereby to
derstand, that it is the period
d end of wearisome life. O-
ers a death, of which there
e foure kinds; the first is the
urall death, or separation be-
weene the Body and the Soule;
e second is a spirituall death,
a separation betweene the
race of God and us; the third
s a ghostly death, or a separa-
ion betweene our sinnes and
s; and the fourth is an everla-
ting death, or a separation be-
tweene Heaven and us for ever.
But the *Holy Scripture* calleth
death a sleepe, to assure us of
an assured Resurrection, and to
the

the end wee weepe not as Infidels doe, which are without hope. Let us consider with ourselves how many holy men and women have prized it, and desired it as the onely easement of all their anguish.

The writings of *Solomon*, *Iob* and the histories of Gods Saints are full of the praises of this Christian desire of death. What a vanity is it to love so much this miserable life, this Jaile, this prison, this vale of teares, seeing that the longer we live, the longer we live in sinne, the more daies wee spend, the more wee erre, and so goe on, each houre purchasing unto our selves a new paine and punishment?

The day of Death is the Master-day, and Judge of all other dayes; the tryall and Touchstone of all the actions of our life:

Then do we make our grea-
assay, and gather the whole
ure of all our studies. He that
deth of the Life of a man,
looke how hee carrieth
mselfe at his Death: for the
d Crowneth the Workes,
da good Death honoureth a
ans whole life, as an evill de-
meth it. Therefore feare it
(Oh *Christian*) for that day
hich thou feareſt as thy laſt, is
e Birth-day of Eternity.

Diuers dayes have beene
ppy and unlucky to divers,
n; as *Friday* to that great
aptaine *Gonſalve* in the Warrs
f *Naples*; the twenty fourth
y of *February*, to *Charles* the
ifth; *Wedneſday* to Pope *Six-*
the fifth: *Sunday* to *Henry*
he ſeventh of *England*: And
aturday in the three times ta-
ing of *Ieruſalem* by *Pompey*,
Herod,

Herod, and *Titus*. But no day either happy or averse to a Christian, but his day of death. How carefull ought yo then to bee to prepare himselfe against that day, wherein he shall be rewarded according to his works which if good, with a Crown of blessednesse, but if bad, with unquenchable fire.

It was a custome among the *Indians*, when any of the men dyed, his wives with their most glorious Habits and greatest pompe as if it were on the nupriall day, threw themselves into the fire, the accounting themselfe happiest that was the first and those that refused, were ever after rejected and made slaves. Let not Heathens outstrippe thee O Christian, let thy death bee more honourable CHRIST is the Spouse of the Church

Church, follow him therefore,
not thy life onely but thy
death be godly: otherwise thou
be no better then a slave to sin
and Satan, despised not of men
only, but of the Divells them-
selves.

This consideration of our *death*
is a great helpe, not onely to
provoke us to live a good life,
but besides that to dye well: In
things that be hard and dificult,
foresight and preparation before
hand is a very great helpe to
bring them well to passe. Now
so great a leape, as is the leape
of *death* (which reacheth from
this life to the everlasting life to
come) cannot well be leaped, un-
lesse we make a great course, and
fetch a long rate to runne the
same. No great thing can bee
well and perfectly done at the
first time; seeing therefore it is
so

so great a matter to dye; and so necessary to dye well, it shall be very expedient for us to dye oftentimes in our life, that we may dye well at the very time of our death. Wee must not be unwilling to dye, and to yeeld our bodies as a debt due to *Nature*: no, for the *Body* at the best is but the Coffin of the *Soule*, as the Graue is the coffin of the *Body*. The souldiers that bee appointed to fight doe first practice themselves in such postures and exercises as whereby they may learne in time of peace, what they must do in time of warre; the Horse also that must runne at the Tilt, traverseth all the ground before, and tryeth all the steps thereof; that at such times as hee commeth to make his course, he bee not found new and strange in

doing

doing his feat. Wherefore seeing
wee all must runne this course
insomuch as there is no man a-
ve but must dye) considering
so that the way is so obscure &
ony (as all men know) and the
anger so great, that whosoever
illeth shall be tumbled downe
eadlong into the bottomlesse
of hell fire; it is very requi-
te that we tread diligently be-
ore hand all this way, and con-
der particularly, all the steppes
nd places thereof one by one,
ecause that in every one of
hem there is much to bee con-
dered, and let us not thinke it
nough to consider onely what
passeth outwardly in our con-
versation, but let us endeavour
much more to understand what
passeth inwardly within the
heart, so shall both our life and
and death be acceptable.

And to shut the doore unto all fearefull apprehensions of death, we must learne to do two things which the world can never teach us; the one is to live well, for a vertuous and Christian life maketh even agreeable the very memory of death: the other is that wee beleeve that the thing which it hath pleased God to afford us for a remedy, and easement of our manifold labours, and toyles, is not so harsh, nor so horrible, as we do imagine.

And for a finall conclusion, let us remember how that the Saints have held life a paine, and death an ease. And that every part of Heaven shall together shine upon us; who wholly shall behold all the glory therof in his due place, which now through the streight and narrow passage

of

of the ſight, wee doe but ſee and diſcerne a farre off: And let us cloſe all up with this, that though our mortall bodies are diſſolved heere on earth, yet God will raiſe up both Soule and Body at the latter Day, to Crowne them with Everlaſting Happineſſe.

The Authors Conclusion.

BEHOLD heere th
Flowers that I hav
gathered heere an
there out of the gard
of the flouriſhing Wits and Wri
tings of the Wiſe. Them I l
open in common betweene you a
mee, even as buſie Bees doe the
Honey which they have reaped
faire and well furniſhed Garden
and flowery Fields, to the end
together may draw from thence th
ſugre

greed sweetneſſe of this pleaſant
mbleme, or Happineſſe of the
ſinde. I am of opinion, that
f the ancient Poets had through-
y knowne this, they would not
ave compoſed any other Nectar,
r brewed any other Ambroſiacke
r the dyet of their Gods: but
hould have thought them well
eaſted in ſerving them with
his diſh alone, for all meſſes and
eales. Seeing therefore wee
ave the opportunity offered us
f finding out, and uſing ſo di-
ine a thing, let us make uſe of
in the moſt thrifty manner we
oſſible may: Acknowledging in
he meane time that this Happi-
eſſe we talke of, is a Gift from
leaven, which the bountifull
nfluence of the Worlds maker
uſt diſtill into our Mindes;
lee being the true and living
ell-ſpring whence floweth all

our Felicity and Bliſſe. Whoſe Name therefore (according as wee are bound) we bleſſe and magnifie for ever. Amen.

FINIS.

THE MINDES DELIGHT.

OR,

VARIETY OF MEMORABLE MATTERS WORTHY of Obſervation.

Lege, & Collige.

Collected by I. M.

LONDON:
Printed by *Ni.* and *Io. Okes.*
1635.

THE MINDES DELIGHT:

OR,

Variety of Memorable Matters worthy of obſervation.

The foure parts of the World.

EVROPA ſo called from *Europa*, Daughter of *Agenor* King of *Libya*; and of the *Phœnicians* brought hither (as Poets feigne) by *Iupiter*, in the ſhape of a Bull: but as Hiſtorians write, by a *Cretan* Captaine named *Taurus*, is ſeparated from *Aſia*,

Asia, as is hereafer ſhowne; and from *Africke* by the *Mediterranean ſea*. It is in length 2800. and in bredth 1200. miles.

Aſia ſo called from the Daughter of *Oceanus* and *Thetis*, Wife to *Iapetus*, and Mother to *Prometheus*; or as ſome ſay, of *Aſia* the Sonne of *Manae*, King of *Lydia*; is ſeparated from *Europe* by the River *Tanais*, now called *Duina*, by the Sea called in time paſt *Palus Meotides*, now *Mare de Zabache*: and by *Pontus Euxinus*, now *Mare Maioritu*; and by part of the *Mediterranean Sea*: and from *Africk* by the River of *Nile*, the *Red Sea*, and the *Ægyptian Iſtmus*. It ſtretcheth in length 5200. miles, and in bredth 4560. miles.

Affrica, which ſome ſay is ſo called of one *Affer*, of the line of

f *Abraham*, is ſeparated from
rope by the *Mediterranean*
a, and from *Aſia* by the *Red*
a, and the River of *Nile*. *A-*
ica is in length 4155. and in
redth 1920. miles.

America, or *Weſt-India*, ſo cal-
ed of *Americus Veſpuſius*, but
rſt found out by *Chriſtopher Co-*
lumbus of *Genua*, the yeare of our
Lord 1492. it is like an Iland,
round about environed with the
great *Ocean*: but the length and
bredth no man knoweth. *Afri-*
ca is greater then *Europa*, *Aſia*
then *Africa*, and *America* big-
ger then all.

The foure Monarchies.

THe firſt Monarchy was of
the *Aſſyrians*, founded by
Ninus

Ninus about the yeare of the World 2220. augmented by the Queene *Semiramis*, and after it had endured the terme of 1300. yeares, it was translated by *Arbactus* unto the *Medes*: and there having endured 350. yeares, it was loſt by *Aſtyages*, and conquered by *Cyrus*.

The ſecond Monarchy was of the *Perſians*, founded by *Cyrus*; the yeere of the World 3425. which after it had endured 191. yeares, was loſt by *Darius*, and ſubdued by *Alexander* the great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the great, in the yeare of the World 3634. and before Chriſt 320 yeares; after whoſe death it was divided among the Prefects, which in his lifetime he had appointed in divers Coun-

Countries : By which division *Seleucus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece* : all which Countries were after subdued by the *Romans*.

The fourth Monarchy or Empire was of the *Romans*, founded by *Iulius Cæsar*, in the yeare of the World 3914, after the building of *Rome* 706 yeares, and before Christ 47 yeares. This Monarchy flourished about the space of 470 yeares, till that after the death of *Theodosius* the great, it was divided by his two Sonnes into two Empires: *Arcadius* was Emperour of *Constantinople*, which Empire endured (though afterwards much diministred by the invasions of barbarous nations) untill the yeare of our Lord 1453,

and

and then was quite loſt by *Conſtantine*, and conquered by *Mahomet* ſecond King of *Turkes*. *Honorius* was Emperour of *Rome*, which Empire ſhortly after, in the yeare of our Lord 475, and about the ninth moneth of the reigne of *Auguſtus*, was utterly ruinated by *Othacar* King of *Goths*. And long after, the yeare of our Lord 801 it was reſtored by *Charles* the great, and by him united to the Crownne of *France*; and by his ſucceſſors tranſlated into *Germany*, where it yet remaineth as a ſhadow onely, or repreſentation of the greatneſſe and majeſty of the ancient *Roman* Empire.

The

The fixe Ages of the World.

IN the dividing of theſe Ages there is great contrariety of Opinions among Writers; for that ſome follow the computation of the 72 Interpreters, and ſome follow the *Hebrewes*, and the common Text of the Bible. The firſt Age from the creation of the world till the univerſall Flood, endured according to the *Hebrewes*, 1656 yeares, which agreeth with the ſaying of S. *Hierome*, *Bede*, *Philo*, and the common text of the Bible. The 72. Interpreters, and *Euſebius* hold that it endured 2242 yeares, and Saint *Auſtine* is of opinion, that it endured 2272. Of this Age few,

or

or no things are recited worthy of memory: Except the birth of the first man *Adam*, and the creation of all things.

The second age from *Noahs* flood till the birth of *Abraham*, endured according to the 72 Interpretours, (*Eusebius*, and the greatest part of writers 942: and according to the Hebrewes but 292 yeares: Saint *Austin* counteth 1072 yeares. In this age was builded *Babel*, *The tower of confusion*: the Empire of the *Assyrians* beganne, and the great City of *Ninive* was builded, which contained in circuit three daies journey.

The third age from *Abraham* to *David*, endured by the agreement of all Authors 942 yeares. During this age was the peregrination of *Abraham*: the beginning of the *Amazones*, *Sodom*

and

and *Gomorrah* were destroied: *Ioseph* was sold to the *Egyptians*: *Moses* passed the red Sea: *Iob* the iust lived: *Iason* conquered the golden Fleece: the destruction of *Troy*: the *Latins* beganne to raigne in *Italy*.

The fourth age from the beginning of the raigne of *David*, till the leading of the *Iewes* captive into *Babylon*, endured 425 yeares: during this age the Empire of *Assyrians* was translated to the *Medes*, the *Olympiades* of the *Grecians* beganne: *Carthage* was builded by *Dido*, and *Rome* by *Romulus*: *Byzance* was also builded: the destruction of *Ierusalem* by *Nebuchadnezzar*, and thereupon the calamity of the Iewes.

The fift age from the transmigration of *Babylon* to the comming of *Christ*, endured by the

the agreement of al, 589 yeares. During this age *Cyrus* beganne the Monarchie of the *Persians*: the 70 yeare of this age the Jewes returned to their Countrie: Consuls beganne to rule in *Rome*: *Xerxes* invaded *Greece* with an armie of 1000000 men: *Plato*, *Aristotle*, and *Demostenes* flourished with many other worthy Philosophers: *Alexander* wonne the Monarchy of the world: the destruction of *Carthage* by the *Romans*: *Cæsar* usurped the Empire of *Rome*.

The Sixt age beganne at the birth of our Saviour *Christ*, which yet endureth, and shall endure to the end of the world.

The

The seaven wonders of the World.

THe first, were the walls of *Babylon*, built by *Semiramis*, of stone joyned together with a strange kinde of slimy and gluish morter, which groweth in the mines of those Countries, and especially in the Lake where stoode in time past *Sodome*, and *Gomorrah*, now called *Asfaltida*. These walls according to the towne were built in quadrangle, and contained in circuit (as sayth *Pliny* in the twenty sixt Chapter of his sixt booke) 60 miles; so that every square was fifteene mile long; they were 200 foote high, and fifty foote thicke: and to build these walls were

were hired by *Semiramis*, out of divers Countries for a long space, 300000 men.

The second was the *Pillar* of the *sunne*, offered by the Gentills unto *Iupiter*. This Pillar stoode in the ile of *Rhodes*, and was made of iron, in the forme of a man of incredible greatnesse, in so much that a man might scarce fadome the great finger thereof. After it had stood 56 yeares, it fell downe by reason of an earthquake, and so lay till the Iland was wonne by the Soudain of *Egypt*; who carried so much mettle away as loaded 900 Camels.

The third, were the *Pyramides* of *Egypt*: among the which there is one specially noted, about the City of *Memphis*, now called *grand Caire*; this *Pyramid* covered about 40 acres of land,

at

the foote or foundation ther-
, it was all built of marble
ne, and in the building
reof were imployed conti-
ally, for the ſpace 20 yeares,
00000 men: and for the ſuſte-
ance of theſe workmen, was
iſburſt in radiſh and ſuch other
ors 1800 tallents, which ac-
ding to our reckoning is the
ume 1880000 crownes: this
ght ſeeme uncredible, were
not that it is affirmed by ſo
ny authors of authority.

The fourth was the *Mauſol*,
of *Mauſolus* King of *Caria*, and
husband to *Artemiſia* ſo called:
this woman for the great love
ſhee bare to her ſpouſe, burned
his dead body, and drank the
pouder thereof, thinking no
Sepulcher ſo worthy, as her
owne body; and the reſt of the
pouder ſhe buried in this famous

Tombe,

Tombe, the ſtone whereof wa
of an excellent kinde of marble
it was 411 feete in circui
and 25 cubits high, and wa
environed about with 36 Piller
of ſtone, wonderfully wel
carved.

The fift, was the Temple o
Diana, builded by the *Amazo*
nes: it was 455 foot long, an
220 foote broad, and, in it ſtood
127 marble pillers, each of them
being 70 foote high: the worke
thereof was ſo wonderfull cu-
rious, that it was 220 yeares a
making.

The ſixt, was the Image o
Iupiter Olympius, in *Achaia*; alſo
Porphyre, an infinite number o
little pieces joyned together: this
image beſide the excelleney o
the worke, is eſpecially noted
for the greatneſſe thereof, and
was the more famous by reaſon
of

the game, called *Olympiades*, were kept.

The seaventh, was the Tower *Pharos*, nigh unto *Alexandria* in *Egypt*: builded by *Ptolomeus Philadelphus*, King of *Egypt*, to direct the passengers which came to take haven therabouts, by burning of pitch, or other like things in the toppe: this Tower was of a marvellous height, and singular workemanship; the building whereof cost according to our money 480000 crownes. Some Authors put for the seventh wonder, the *Gardens* and *Orchards* upon the walls of *Babylon*. Others put the *Obelisque* of *Semiramis*; which differeth in nothing from a *Pyramid*, saving that it is all one stone: the *Obelisque*, *Semiramis* caused to be wrought, and taken out of the

mountaines of *Armenia*: it was a hundreth and fifty foote high, and every square was foure and twenty foote broad at the bottome; so that it contained in circuit 96 foot.

The seven wise men of Greece.

Bias borne in the haven town of *Priene*, in the Countrie of *Ionia*.

Solon borne in the Iland of *Salamine*. *Chilo* borne in *Lacedemonia*. *Cleobulus* borne at *Lindus* in the Ile of *Rhodes*. *Pittacus* borne at *Mitylene* in the Ile of *Lesbos*. *Thales* borne at *Mileto* in *Greece*. *Periander* King of *Corinth*.

The

The tenne Sibylles.

THe first was of *Persia*, called *Samberta*, or *Persica*: which among other Prophecies said, the wombe of the Virgine shall be the salvation of Gentiles.

The second was of *Libya* called *Libica*: One of her Prophecies was, The day shall come that men shall see the King of all living things, and a Virgine Lady of the world shall hold him in her lap.

The third was *Themis*, surnamed *Delphica*, because shee was borne and prophecied at *Delphos*: A prophet shal be born of a Virgine.

The forth was *Cumæa*, born at *Cimeria* a City of *Campa-*

nia in *Italy*: who propheſied that God ſhould bee borne of a Virgine, and converſe among ſinners.

The fift was the famous *Erithrea*, borne at *Babylon*: who eſpecially propheſied a great part of our Chriſtian Religion, in certaine verſes recited by *Euſebius*; the firſt letters of every which verſes being put together, make theſe words, *Ieſus Chriſt, Sonne of God, Saviour*. Theſe verſes are tranſlated into Latine by Saint *Auſtine*: Lib. 18. and 23. *de civitate dei*: the ſubſtance whereof followeth. The earth ſhall ſweat ſigne of judgement: from heaven ſhall come a King which ſhall raigne for ever, that is to ſay, in humane fleſh, to the end that by his preſence hee judge the world, ſo the unfaithfull aſwell

the faithfull shall see God with their eyes aloft among his Saints; and in the end of the world, the soules of men with their bodies shal appeare, whom he shall judge when the roundnesse of the earth unfilled, shall bee full of clods of earth and grasse, men shall cast away their idols, and all their precious jewels, the world shall be consumed with fire, hee shall pierce the inferiour parts, and breake the gates of hell: then to the flesh of Saints shall bee given free and cleere light, and the evill shall bee burned with eternall fire, all secrets shall bee opened, and every one shall know the secret of his neighbour, and God shall discover the consciences and harts of all men: then shall there bee lamentation and gnashing of teeth,

The Sunne and Starres ſhall loſe their light, the Firmament ſhall be diſſolved, and the Moone ſhall be darkened, the Mountaines ſhall be throwne downe, and the Valleyes ſhall be made equall with them, there ſhall be nothing in the world higher or lower then another, Mountaines and Valleyes ſhall bee made plaine, al things ſhal ceaſe, the earth ſhall bee dryed unto powder and duſt; the fountains and rivers ſhall be burned likewiſe, then ſhall a Trumpet ſound from Heaven in wofull & horrible manner, and the opening of the earth ſhall diſcover confuſed and darke hell, with the torments and paines of the miſerable condemned, and here before the Judge ſhall come every King: a river of fire and brimſtone ſhal fal from Heaven.

Divers

Divers other things were prophesied by this *Sibyll*; and because they were obscure, and therefore not to be comprehended by the *Gentiles* before they came to passe, shee sayd of her selfe these words: They shall thinke mee a false and blinde Propheteſſe; but when they shall see these things come to passe, they will remember me, and call me no more a false Propheteſſe, but a Propheteſſe of the Almighty God.

The sixt was called *Samia*, borne in the Ile of *Samos*, which said; Hee being rich, shall bee borne of a poore Maide; the creatures of the earth shall adore him, & praise him forever.

The seventh was called *Cumana*, because shee prophesied at *Cumes*, a Towne of *Campania* in *Italy*: shee propheſied that he

he should come from Heaven and reigne here in poverty: he should rule in silence, and bee borne of a Virgine. Shee is affirmed to have written Nine Bookes of the *Sybills*: They were all presented by an old woman to *Tarquinius Superbus*, but hee not willing to pay so great a summe of money as was demanded, denied them: whereupon the old woman burnt three of them; requiring as much money for the other five as for all: which being denied, she also burned the other three, asking as much for the three remaining, as for the rest; which *Superbus* amaz'd, gave, and the old trotte vanished. These Books contained manifest Prophesies of the Kingdome of Christ, his Name, his Birth, and Death. They were burned by the

the Arch Traytour *Stilico*; so for those Propheſies which are now extant, are onely ſuch as are extracted out of others wri-

The eight was called *Heleſpontia*, borne at *Marmiſea*, in the Territory of *Troy*. A woman ſhall deſcend of the Jewes, called *Mary*, and of her ſhall be borne the Sonne of God, named *Ieſus*, and that without carnall copulation: for ſhe ſhall be a Virgin before and after his Birth; he ſhall be both God and Man, he ſhall fulfill the Lawes of the Jewes, and ſhall adde his owne Law thereunto; and his Kingdome ſhall remaine for ever.

The ninth was of *Phrygia*, and propheſied in the Towne of *Amoire*: one of her ſayings were; The Higheſt ſhall come

from Heaven, and ſhall confirme the counſaile in Heaven, and a Virgin ſhall be ſhewed in the valleyes of the deſarts.

The tenth was *Albunea*, ſurnamed *Tiburtina*, becauſe ſhee was borne at *Tyber*, 15 miles from *Rome*. The inviſible Word ſhall be borne of a Virgin: hee ſhall converſe among ſinners, and ſhall of them be deſpiſed. *Lactantius Firmianus* rehearſeth divers of their prophecies, without making any particular mention of them: they are to be referred ſpecially notwithſtanding (as it ſhould ſeeme) unto *Sibylla Samberta*, who wrote 24 Books in verſe, chiefely intreating of the comming, miracles, and life of *Chriſt*, whereunto the ſayings of all the other *Sibyls* are conformable.

S. *Auſtine* likewiſe in the 18 Chapter

Chapter of his 18 booke De ciuitate Dei, reciteth those prophecies as followeth. Then he shall be scorned by the wicked hands of the Infidels, and they shall give him buffets on his face with their sacrilegious hands, and they shall spit upon him with their foule and cursed mouthes. He shall turne unto them his shoulders, suffering them to be whipped, yea, hee shall hold his peace without speaking any word, to the end that men shall know from whence his words proceede. He shall also be crowned with Thornes, they shall give him gall to eate, & vinegar to drink: behold the feast that they shall make him in so much that thou gentile and blind people shalt not know thy GOD conversing among men, but thou

thou shalt crowne him with Thornes, mingling for him gall and vinegar. Then the vaile of the Temple shall rend, and at mid-day it shall be darke night for the space of three houres. So the just shall dye the death, and his death or sleepe shall continue three dayes: and when he shall have beene in the bowels of the earth, hee shall rise againe, and returne to life.

Lactantius moreover, *Lib. 4. Chap. 15.* declareth the same Prophecies of the Sibyls: He shall raise the dead, the vine-yard and fame shall goe, and likewise blindly, the deafe shall heare, the blind shall see, the dumbe shall speake freely. And a little before that, sayth, with five loaves and two fishes hee shall nourish in the Desart 5000 men, and the fragments thereof shall be

suffici-

sufficient to satisfie many more.
Many other things were fore-
told by these Sybils, as well
of the ruines of great States, as
of Christ.

The martyrdoms of the Apostles with
their severall countries.

James the Sonne of Zebedee
called Maior, for that he was
chosen to be an Apostle, was
sent to convert Spaine; from
whence by reason of the obsti-
nacy of the people, (for he con-
verted in all but nine persons)
he returned shortly againe to
preach in Iudea. Where by
the envy of a Jewish Bishop cal-
led Zebedeus, he was accused,
and beheaded by the consent of
Herod Agrippa. His body was
convey-

conveyed by his Disciples first to *Ierusalem*, and from thence to *Spaine*, where it yet remaineth in *Compostella*, a famous pilgrimage.

Iames, the sonne of *Alpheus*, called *minor*, for that hee was last chosen; he was the first Bishop of *Ierusalem*, and that by the space of thirty yeeres: and then as he was preaching in the Temple, he was throwne headlong downe by the Pharisees, and by them stoned to death. He was buried by the Temple.

Simon, by Christ called *Zelotes*, through the indignation of *Nero*, because he had overcome *Simon Magus*, was crucified with his head downeward, according as he desired.

Saul, after his conversion called *Paul*, after hee had endured and escaped many dangers and torments,

ments, as beating with rods, and put in the ſtockes by *Phi-*
lippus; ſtoned in *Lyſtra*, delive-
red to wilde beaſts in *Epheſus*,
bound and beaten in *Ieruſalem*,
and many others: laſtly came
to *Rome*, where by the com-
mandement of *Nero*, he was be-
headed, (becauſe he was a *Ro-*
man borne) the ſame day that
Peter was crucified. *Paul* in-
ſtead of *Iohn*, becauſe hee en-
ded not his life with Martyr-
dome.

Philip, after he had preached
through the whole Countrey
of *Scythia*, and converted a
great part thereof in the ſpace
of twenty yeares, was at the
laſt in the Citty of *Hierapolis*
(when hee had there extirped
the Hereſie of the *Hebeenites*)
faſtned to the Croſſe, and
ſo died.

Bartholmew

Bartholmew went to preach in *India*, and afterward came to *Albania* a City of *Armenia* the greater, where hee converted the King of that Citty, and destroyed the Idols, wherefore by the commandment of *Astiagus*, brother to the King *Polemius*, whom hee had converted, hee was flead alive. His body was afterwards brought to *Italy*, and is, as some say, at *Rome*.

Andrew, *Simon Peters* brother, went first to preach in *Achaia*, and afterward preached in *Scythia*, but lastly hee was taken at *Patræ*, a City of *Achaia*, by *Egeas*, Proconsull of that Province, who, becaufe he had converted his Wife *Maximilla*, caft him in prifon, where hee was fore beaten, and lastly ftretched out, and bound on a

flope

pe crosse; to augment his tor-
ments, and so died.

Thomas preached the Gospell to the *Parthians*, *Medes*, *Persians*, *Hircanians*, *Bragmens*, and converted a great part of *India*: he was by the Infidels throwne into a burning Furnace, and came out unhurt. Finally, because he prayed God to destroy the Idol of the Sunne, which the Infidels would have compelled him to worship, one was by them thrust through with speares and so slaine. He also preached in *India*, he went into *Ethiopia*, and there converted the greatest part of that Country. Finally having ended his prayers, and lifting up his hands to Heaven by the Altar, certaine spies came behinde him, and ranne him through with

with their swords; which was donne by the commandement of a King of those Countries.

Judas, called also *Thaddeus*, after the ascention of our Lord was sent by *Thomas* to heale *Abagar* King of *Edissa*: afterwards hee preached in *Ponte*, and *Mesopotamia*, and converted many cruell and barbarous people. Lastly, he came to *Persia* where for confounding of their Idols, he was suddenly runne upon, and murdered by the Magian Bishops of that Country. He is buried at *Netre* a City of *Armenia*.

Simon, called *Chananeus*, brother to *Thaddeus*, and *James* the lesse; after hee had preached in *Egypt*, returned to *Jerusalem*, whereof by the consent of the Apostles he was made Bishop

after

ter the Martyrdome of his bro-
ther *Iames*. As touching his
eath and Martyrdome some
y that he suffered with his bro-
her *Iudas Thaddeus* in *Persia*, o-
hers, that hee was through the
nvy of *Hereticks*, accused to be a
Christian before the Consull
Atticus, and therefore crucified
his Master was.

Mathyas, after the ascention
of Christ, chosen by the Apo-
stles to supply *Iudas* roome, was
borne at *Bethlehem*, & descended
of the Tribe of *Iuda*, he preached
altogether in *Iudea*, where last-
ly hee was accused by his ene-
mies of perjury, or rather blas-
phemie, and therefore hee was
condemned to bee stoned to
death by two men, during which
torment; one smote him with a
hatchet, and so hee suffred mar-
tyrdome.

The

The tenne persecutions under the Romane Emperors.

THe first beganne in the 13 yeare of the raigne of *Nero*, in such sort, that the Christians were faine to hide themselves in caves of the earth.

The second beganne in the 12 yeare of the raigne of *Domitian*, who caused S. *John* the Evangelist to bee put in a vessell of burning oyle, whereof he received no hurt.

The third beganne in the tenth yeare of the raigne of *Traian*, which ceased afterwards by the pittyl and meanes of *Pliny* Second, prefect of the Empire.

The fourth began under *Ma-*

cus

Antonius, and *Aurelius Commodus* Empire.

The fift began at the commandement of the Emperour *Severus*.

The sixt beganne at the indignation of *Maximinus*, who especially persecuted the Clergie.

The seventh began under the Emperour *Decius*, and continued cruelly.

The eight began under the Emperour *Valerius*, who though at the first hee were a Christian, yet afterwards beeing corrupted by certaine heretickes, hee became a most cruell persecutor of Christ his Church.

The ninth began under the Emperour *Aurelianus*.

The tenth beganne by the commandement of the Emperors *Diocletianus* and *Maximia-*

nus

nus Herculeus: this persecution was far more cruell and generall then any of the reſt: inſomuch that *Diocleſianus* in the orient, and *Maximianus* in the occident deſtroyed all Churches, and tormented the Chriſtians with all ſtrange torments.

The eight times that Rome hath beene taken.

Rome was firſt taken by the *Gaules*, under the conduct of their captaine *Brennus*, the yeare of the foundation of the Cittie about 365, the yeare of the world 4835, and the yeare before Chriſt 364. This *Brennus* is by the *Britains*, and Engliſh Croniclers reported to bee a *Britain*, and brother to *Belinus* King

of Britain; but neither the Chronicles of *Rome* nor of *Greece* doe speake of any such [illegible] *Rome* was secondly taken by *Alarike* King of *Gothes*, after hee had held his siege to it the space of two yeares, which befell the yeare of the foundation of the City 1164, the yeare of our Lord 412, and the 25 yeare of the Empire of *Honorius*. It is written in the Cronicles of *Constantinople*, and in other places, that as *Alarick* (being a Christian,) marched with his host towards *Rome*, a certaine Monck, of holy life and great authority, came unto him, who having audience, admonished and counsailed him to breake of that evill purpose, and to remember that hee was a Christian, and that for Gods sake hee would

would moderate his wrath, and
that hee should not take plea
sure in the shedding of Chri
stian blood, sith that *Rome* ha
on in any respect offended him
Unto whom *Alarich* a
swered him, Thou must u
derstand, man of God, that
proceedeth not of mine ow
will that I goe against *Rome*:
contrarily I assure thee, th
every day there commeth m
nere a man, which constraine
and importuneth mee there
to say unto mee, Hast
thee, goe against *Rome*, destro
it utterly, and make it desolat
At which words the religio
man being astonished, durst
reply: and so the King follow
his enterprise.

Rome was thirdly taken
Genserick king of *Vandales*,
yeare of the foundation of
thow

City 1208. the yeare of Christ 456. who sacked and burned it many places, which befell the Empire of *Marcian*.

Rome was fourthly taken by *Totila* King of *Gothes*, who because hee could not obtaine peace of the Emperour *Iustinian*, (who trusted too much in the power of his Lievtenant *Belisarius*) commanded the Cittizens to avoide the Citty; and afterward burned, sacked, and destroyed almost all the Citty Walls, and the Capitoll, and made it altogether defolate, so much that never since it could bee repaired according to the first forme, although awhile after *Belisarius* peopled and repaired a great part thereof, and calling againe the old inhabitants, fortified and strengthned much the walls. This deso-

lation, and of all other most lamentable, happened the yeare after the foundation of the City 1300 : after *Christ* 548, and the 21 yeare of the Empire of *Iustinian.*

Rome was fiftly taken by the same *Totila*, King of *Gothes*; after that *Belisarius* had repeopled and repared it : but whereas before he had almost destroied it, hee now called againe the Citizens, which were fled at his comming, and travailed all hee could to restore and repaire that which he had destroied : and behaved himselfe towards his subjects, and especially towards the *Romans*, not like a stranger but a father. This happened but three yeares after he had destroyed it.

Rome was sixtly taken by the *Moores and Sarracens*, followers

lowers of *Mohamet* his Law, which in great multitude came into *Italy*, and in the yeare of our Lord 833, sitting in *Rome*, *Gregory* the fourth, and governing the Empire *Lewis* the first; beseiged, tooke, and sacked *Rome*, prophaning the Temple of Saint *Peter*: which don they returned to their shippes, charged with prey and prisoners.

Rome was seventhly taken by *Henry* the fourth of that name, Emperour of *Germany*, sitting in *Rome Gregory* the seventh: this time *Rome* was most cruelly destroyed, by reason that both the armies of the *Pope* and the Emperour scirmished, and fought long within the Citty, and the *Capitole*, which had beene before (destroyd) was now againe (repai-

red) which befell the yeare of our Lord 1082: Authors write, that *Rome* never was so much endamaged at any time, as at this, by reason of the lamentable destruction that was done by the *Normans* on the Popes side, and *Germans* for the Emperour.

Rome was last taken by *Charles*, the last Duke of *Bourbon*: who being slaine as hee scaled the walls at the first assault, and by that chance the Souldiers being in liberty and without a Head, pittifully destroyed the City, and committed all kinde of enormities, and barbarous cruelties, saving that they burned not the Churches, although they spoyled and robbed them to the uttermost: for a great part of the Army were *Germans*, and most of the *Ger-*

mans

mans Lutherans. This adversity happened to *Rome* the yeare of our Saviour 1527, sitting at *Rome Clement* the seventh; and governing the Empire *Charles* the fift.

The seven Electors of the Emperour of Germany.

THree Ecclesiasticall: that is to say, the Archbishop of *Ments*, called the Arch-chancellour of *Germany*: the Archbishop of *Colen*, called the Arch-chancellour of *Italy*: and the Archbishop of *Triers*, called the Arch-chancellour of *France*. Foure Temporall: the Marquis of *Brandebourg*, great Chamberlaine of the Empire: the Duke of *Saxony* beareth the

Sword before the Emperor, the Count *Palatin* of *Rhene*, Carver, Arch-sewer in carrying the Plate: the King of *Bohemia* Taster to the Emperour, or Cupbearer. These Electors were first ordained by the Emperour *Otho*, third of that name, and confirmed by *Gregory* the fifth, in the yeare of our Lord 1000, to take away the dissention which before times had beene for the chooſing of Emperours: and ordayned moreover, that being choſen by theſe ſeven Electors, hee ſhould be called *Cæſar*, but being afterwards crowned by the Biſhop of *Rome*, he ſhould be called *Auguſtus*.

The three Crownes of the Emperour.

THe first Crowne is of Silver, for the Realme of *Germany*, and is kept at *Aix* the Chappell. The second Crowne is of Iron, for the Realme of *Lombardy*, and is kept at *Modene*, a little Towne not farre from *Milan*. And the third of Gold, for the Empire of *Rome*, where it is kept.

The twelve Peers, or Pairs of France.

IN the Realme of *France*, to be a Peer, is the greatest digni-

tie under the King, for that in many things they have almoſt equall authority with Kings; for Peere in the French tongue ſignifieth equall. But becauſe it might bee too prolixe a matter to ſpeake of their prerogatives, it ſhall ſuffice to number them, and each of their offices at the facring or coronation of a new King. Theſe ancient Peers are twelve in number; whereof ſixe are of the Clergy, and ſixe are Lay men: the ſixe of the Clergy with their offices at the coronation, are the Archbiſhop and Duke of *Reins*, which hath his accuſtomed charge to oynt and conſecrate the King: the Biſhop and Duke of *Lavon*, whoſe office is to bring the holy Ampoule, or divine water, wherwith the king is annointed: the Biſhop

and

and Duke of *Langres*, whoſe office is to bring the ſcepter and the hand of juſtice; the Biſhop and Earle of *Beauvais*, bringeth the Kings cloake; the Biſhop and Earle of *Chaalons*, bringeth the Kings Ring; the Biſhop and Earle of *Noyon*, bringeth the Kings girdle. The ſixe temporall Peers with their offices at the coronation, are the Duke of *Burgundie*, Deane or chiefe of the reſt, whoſe office is to bring the kings crown: the Duke of *Guyen* bringeth the firſt ſquare banner: the Duke of *Normandy* bringeth the ſecond ſquare banner: the Earle of *Tholouſe* bringeth the Kings ſpurrs: the Earle of *Champaine* bringeth the Kingly banner, or the ſtandart of warre: and the Earle of *Flaunders* bringeth the Kings ſword. And although

the five first temporall Peerdomes be united to the crowne, and the sixt bee subject to another Prince, yet at the Kings coronation, there are other noble men appointed to supply their roome and offices. These bee the twelve ancient Peers, although since their creation others have beene made, which though they have like authority to judge in the Court of Parliament, yet they want offices at the King coronation, and beare not that majesty that the other Peers doe, for that they are not of so great antiquity.

The eight Parliaments of France.

THE chiefe and generalleſt juſtice of the Realme of *France*, is continually kept in eight Citties, wherein are Palaces made expreſſely for that purpoſe: and this generall kinde of juſtice is divided into eight parts, according to the eight Citties, and every of them are called Parliaments, which differ very little from our Tearmes: but whereas theſe are but foure times in a yeare, thoſe are continually kept, each of them having inſtead of our Lord Chancelor a chiefe Preſident.

The firſt and chiefeſt of theſe Parliaments is that of *Paris*, called

called the Court of the Peers of *France*: and to the equity and judgement of this Parliament, many forraigne Kings and Princes have submitted themselves in matters of greatest importance, as to the most venerable and chiefest Senate of justice in the world. Such were the Emperor *Fredericke* the second, called *Barberossa*, King of both *Scycils*, when hee submitted himselfe to the judgment of this Court of Parliament, as touching all the controversies of his Empire and Kingdomes, which hee had against Pope *Innocent* the fourth: *Philip* Prince of *Tarente*, and the Duke of *Burgundie*, who submitted themselves to this Parliament, for the controversie betwixt them upon the expences of the recovery of the Empire of *Constantinople*.

ample. The Duke of *Lorraine* ſubject to the Empire, and the Lord *Guy* of *Chaſtillon*, who ſubmitted themſelves to the judgement of this Court, as concerning the limitation of their lands and poſſeſſions: the Daulphin of *Vienna*, and the Earle of *Sauoy* ſubmitted themſelves to the judgement of this Parliament, concerning the ſuit betwixt them, for the homage of the Marquiſat of *Saluces*. Moreover, without the conſent of this Parliament, it hath not beene ſeene that the Kings of *France* have done or paſſed any matter of importance touching the ſtate of the Realme, ſo much is it reſpected both within the Realme and abroad. This Court of Parliament was firſt ordayned by *Phillip the fayre*, King of *France*.

The

The second Parliament is at *Bordeaux*, for the countries of *Guyen*, *Gascone*, *Xaintonge*, *Perigort*, part of *Poictou*, and others: and was first ordained by *Charles* the seventh.

The third Parliament is at *Roven*, for the dukedome of *Normandy*, first made Exchequer by *Philip the fayre*, and afterwards continuall Parliament by *Lewes* the twelfth.

The fourth Parliament is at *Tholouze* first ordained for certaine times in the yeare by *Philip the faire*, and afterwards made continually by *Charles* the seventh, for the Country of *Languedoc*.

The fift Parliament is at *Grenoble*, for the country of *Daulphine*, instituted by *Lewes* the 11

The sixt Parliament is at *Dixon* for the dukedome of *Burgundie*

mdie, it was likewise ordained by the sayd *Lewes* the 11.

The seventh Parliament is at *Aix*, for the Earledome of *Provence*, appointed by *Lewes* the 12.

The eight Parliament is at *Renes* in *Britaine*, ordayned by *Henry* the second. Of all these Parliaments *Paris* Parliament is the chiefe; and certaine cases are reserved to be judged only at the Parliament of *Paris*.

The seven Saxon Kingdomes that England was once divided into.

THe first, was the Kingdome of *Kent*: which had his beginning of the *Saxon Hengist*, in the yeare of our Lord 476

476: and the fift yeare of *Vortiger* King of *Britaine*, his last reigne, (for he had beene depoſed) the Kingdome continued 342 yeares, till that *Egbert*, King of *Weſtſaxons* vanquiſhed *Baldred* laſt King thereof, and joyned it to his owne Kingdome.

The ſecond Kingdome was of *Suſſex*, or *Southſaxons*, which began by the *Saxon Ella*, in the yeare of our Lord 482: and the ſecond yeare of *Aurelius Ambroſius* King of *Britaine*. This Kingdome continued not above 112 yeares.

The third Kingdome was of *Eaſt-angles*, or Eaſt *Engliſhmen*, and contained *Northfolke* and *Suffolke*: it was firſt begunne by the *Saxon Vffa*, about the yeare of our Lord 492: and the 11 yeare of *Aurelius Ambroſius* King

king of *Britaine*. This Kingdome continued 376 yeares; the last King whereof was Saint *Edmund*, martyr'd by the *Danes*.

The fourth was the Kingdome of *Westsaxons*, containing the West-country of *England*, and had his beginning by the *Saxon Cerdicus*, the yeare of our Lord 520: and the fife yeare of *Arthur* the great King of *Britaine*, and endured from the fifty yeare of *Cerdicus* to the last of *Alured*, the terme of 378 yeares. The Kings of this Country subdued at length all the other fixe Kingdomes, which *Egbert* began, and *Alured* finished, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countries betwixt the river of

of *Humber* and *Scotland*, had his beginning of the *Saxon Ida*, King of *Brenicia*; the yeare of our Lord 547: and the second or last yeare of the reigne of *Aurelius Canon*, King of *Britaine*. This Kingdome of *Northumberland* was at the first divided into two Kingdomes; the one was called the *Brenicia*, which bended towards the North, and the other *Deyra* (about) the Countrey of *Durham*: and this kingdome continued some-while under one King, sometime under two, the terme of 409 years: first under the *Saxons*, and then under the *Danes*.

The sixt Kingdome was of the East *Saxons*, or *Essex*, which began by the *Saxon Sebert*, the yeare of our Lord about 614, and continued from the beginning of the reigne of *Sebert*, till the

the eighth yeare of *Edward* the Elder, 293 yeares.

The seventh Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glocestershire*, and others: and was the greatest of all the other, taking his beginning of the *Saxon Penda*, in the yeare of our Lord 626, after the comming of *Hengist* 126 yeares: during the reigne of *Cadwan* King of *Britaine*, and continued from *Penda*, till that *Edward* the Elder chased out the *Danes*, about 280 yeares. These 7 Kingdomes of the *Saxons*, beside that of *Wales* and *Scotland*, were all contained at once in this *Iland* of *Britaine*, and continued a long space.

Sixe

Sixe Orders of Chivalry, which continue in this day among Princes.

THe first and ancientest of these Orders of Chivalry, or Knighthood, is the Order of the Garter, instituted the yeare of our Lord 1348 in *Bordeaux*, chiefe Citty of the Dukedome of *Guyne* in *France*, by *Edward* the third, King of *England*, and then possessour of that Dukedome: which Order he consecrated, and dedicated to Saint *George*: Though the motive of the institution thereof, proceeded of the losse of a Garter, which he supposed to have bin the Counteſſe of *Salisburies*: but I referre the *Reader* to the Chronicle.

Chronicle. And it happened in this manner; as one day hee was entertaining her with pleasant talke, a Garter chanced to looſe and fall downe, the King endevouring to take it up, wittingly cauſed ſuch a jeſt as moved the Noblemen to laughter: the Counteſſe thereat blushing, and blaming that more then ſeemely familiarity of the King, for that hee had cauſed ſuch a jeſt among the aſſiſtance, ſaid ſharply to him, and the reſt, *Honi ſoit qui mal y penſe*; which Engliſhed, is, *Evill to him that evill thinketh.* And the King in recompence of his raſhneſſe, ſayd forthwith, that before it were long, thoſe Noble men which had made a jeſt and laughing at the Garter fallen downe, ſhould eſteeme themſelves much honoured to weare

it

it for a marke of Honour and Chivalry, and thereupon ordayned the said Order, and dedicated it to Saint *George*, and made thereof 26 Knights, and ordained that they should weare their cloakes of Violet-colour Velvet; their hoods of red Velvet, lined with white Damaske; their Bases of red Velvet, and under the left knee a blew Garter, buckled with Gold, garnished with precious stones, and about it wrought the words of the Countesse of *Salisbury*; *HONI SOIT QVI MALT PENSE*, and a coller of Gold, full of red and white Roses, with an Image of S. *George* hanging theron: and about these Roses are written those words which are in the Garter. There are of this Order 26 Knights, of which the

the Kings of *England* are Soveraignes: and it is so much desired for the excellency, that 8 Emperours, 22 forraigne Kings, 20 forraigne Dukes, and divers Noble men of other Countries have beene fellows of it. About their necke they weare a blew Ribbond, at the end of which hangeth the Image of Saint *George*, upon whose day the installation of the new Knights are commonly celebrated, being the three and twentieth of *April*.

And although it was first ordained at *Bourdeaux*, yet the said King *Edward* the third, would that the siedge and place of the solemnizing thereof should be at the Church of *Windsor*, here in *England*; where at the same time hee founded Canons, or a Canonry, for the better prosperity

rity of the knights of the order.

The second order in antiquity, is the order of the Annuntiation, instituted Anno Dom. 1356 by *Amede* the sixt of that name, Duke of *Savoy*, and surnamed the greene knight. The Knights of this order weare a great collar of gold, made winding with three laces which are called of love, wherein are enterlaced these words, *F.E.R.T.*, *F.E.R.T.*, *F.E.R.T.*, every letter importing his Latin word, thus *F. fortitudo*, *E.* *eius*, *R.* *Rhodum*, *T.* *tenuit*: that is his force hath conquered *Rhodes*, and at this Collar hangeth an image of our Lady, and of an Angell saluting her, and for that occasion is called the Order of the Annuntiation. The collar is of 15 links, to shew the 15 misteries of the Virgine, each linke

being

being inter-woven one with the other, in forme of a true Lovers knot. The number is fourteene Knights, the Solemnity is held annually on our *Lady-day*, in the Caſtle of Saint *Peter* in *Turin*. This Earle ordayned this Order in memory of *Amide* the great, Duke of *Savoy*, which ſuccoured the *Knights* of Saint *Iohn*, when they conquered the Ile of *Rhodes* upon the *Turkes*, in the yeare of our Lord 1310.

The third in antiquity is the Order of the golden Fleece, founded upon the fable of the golden Fleece, that *Iaſon* with the other *Argonautes* went to ſeeke in the Ile of *Colchos*, which is to ſay, that hee went to the Mine of Gold; or in Analogie to *Gedeons* Fleece, as ſome will, and ordayned by *Philip* the

second, surnamed the good Duke of *Burgundy*, in the yeare 1430; the complete number of which Order were at first 25 Knights, and raised afterwards by the said *Philip* to 31. *Charles* the fift raised them to 51: and now there bee as many as the King of *Spaine* will invest with it. They weare a Coller of Gold, interlaced with an Iron, seeming to strike fire out of a Flint, the word *ex ferro flammam*; and at the end hangs the Fleece, or *Toison d'or*: Their Cloaks and Hoods are of Scarlet, garded with Embroidery like flames of fire. *Philip* appointed for the celebrating of that Order St. *Andrews* day, being the 30 of *November*. But the Emperor *Charles* the fift, (heire of the house of *Burgundy*, and chiefe of that Order) changed their

their apparrell, and ordained that their Cloakes should be of Crimson Velvet, and their Hoods of Violet colour Velvet, and that underneath they should weare a Cassocke of cloath of Silver.

The fourth in antiquity is the Order of St. *Michael* the Arch-Angell, instituted by *Lewis* the 11 of *France*, the first day of *August*, in the yeare 1469; and ordained that of that Order there should bee 36 Knights, which afterward were augmented to 300 Gentlemen of name and of Armes without reproach, of whom hee himselfe was chiefe and Soveraigne, and after him his successours Kings of *France*. And the brothers or companions of this Order were bound, at the receiving thereof, to forsake and leave all other

Orders, if any they had, either of a Prince or any company, only excepting Emperors, Kings, and Dukes, which beside this Order, might weare that Order whereof they were chiefe, with the agreement and consent of the King and Brotherhood of the said Order: and in like manner the said King of *France* might weare beside his owne, the Order of other Emperours, Kings, and Dukes. And for the connoissance of this Order, and the Knights thereof, he gave to every of them a Coller of Gold, wrought with Cockle shels, enterlacing one another with a double pointing Ribbon of Silke, with golden Tagges, the word, *Immensi Arenor Oceani*, which King *Francis* the first, because his name was *Francis*, changed into a white

Friars

Friars or *Franciſcans* Girdle, made of a twiſted corde; and hangeth on that Coller a tablet of St. *Michael* upon a Rocke, conquering the Divell. Of the inſtitution of this Order, is made a book, containing 98 Articles, wherein are ſet downe the things wherunto the Knights of this Order are ſubject.

The fift Order is that of the Holy Ghoſt, inſtituted by *Henry* the 3. King of *France*, on *New-yeares* day, in the yeare 1579 it was called by the name of the Holy Ghoſt, becauſe this *Henry* was on a *Whitſonday* choſen King of *Poland*. Of this alſo is written a Booke, contayning the Articles whereunto the Knights thereof are bound. Among the which I have principally noted one, that is to defend and ſuſtaine

the Clergy: for the King doth give to every of them the rent of certaine Abbeyes, religious houſes, or other ſpirituall lands, whereof they ſhall allow a certaine ſtipend, to the entertaining of a certaine number of religious perſons, in every religious houſe under him; and for that benefit are ſworne at their entring into the ſayd Order, alwayes to defend the Spirituality, and maintaine the Clergy in their priviledges: but how they keepe their Oath, it is well ſeene in every place of their ſpirituall poſſeſſions: and therof my ſelfe have oftentimes had ocular experience, for travailing in that Countrey, and paſſing oftentimes by goodly religious houſes, I have ſometimes for recreation (having well tryed the courteous

courteous demeanor, that commonly religious men uſe towards ſtrangers that come to view their houſes) entred into ſundry of them: where I have diverstimes bin ſufficiently enformed by the religious, how the King had given the rents and poſſeſſions of their houſes to the Knights of his Order, with the conditions already rehearſed, which Knights allow them ſuch bare exhibition, that by reaſon it is not ſufficient to entertaine the fourth part of the number by them appointed, almoſt all of them are conſtrayned either to forſake their houſes, and begge, or elſe there to ſtarve: through which occaſion, many goodly religious houſes are of late fallen in decay for want of reparation, trimming up, and inhabi-

ting, and will domore and more without a redreſſe. And this have I learned in divers religious houſes, beſide the common murmuring of the Clergy: and ſo wee may ſee, how theſe Knights, called of the Holy Ghoſt, for to defend and maineteine the ſpirituality, doe under pretence thereof, rob, and prodigally waſte the ſpirituall poſſeſſions: ſo that it may ſeeme only to be a policy (under the correction of better judgment) put in the Kings head, to diminiſh ſpirituall livings (which in that Countrey are wonderful great) and ſatisfie his prodigall minde, in rewarding by that meanes his flatterers; becauſe through his exceeding laviſhneſſe, hee is ſcarce able otherwiſe to reward them. The Biſhop of *Rome* conſidering what diſmembring of

Church-

Church-lands, & decay of Gods ſervice, commeth through this Order, in the Realme of *France*; will not grant the confirmation thereof, although the King hath beene inſtant for the ſame: but notwithſtanding the Popes miſliking thereof, the Order is maintained, though to the great weakning of the religion in that Countrey: Yea, at the laſt celebration thereof, which was on *New-yeares* day eeven, 1581, I ſaw three Biſhops were admitted into that Order. The Collar is of *Flowers de lys*, and flames of Gold, with a Croſſe, and a Dove on it pendent, repreſenting the *Holy Ghoſt*, wrought in Orenge tauny Velvet, garniſhed about with ſilver beames, which the Knights of that Order weare upon their Cloakes, before their heart. Their robe is

a blacke Velvet Mantle, poudered with Lillies and flames of Gold and Silver. None are admitted to this Order, who cannot proove their Nobility by three descents at least.

The sixt Order is of the Bath, brought first into *England* 1399, by *Henry* the fourth: They are created at the Coronation of Kings and Queenes, and the installation of the Princes of *Wales*: Their duty is to defend true Religion, Widdows, Maids, Orphans, and to maintaine the Kings rights.

The 13 Cantons of Swisserland.

THE inhabitants of *Helvetia* or *Swisserland*, after they had emancipated themselves from the yoake of the Empire, and

and expelled the Nobility of the Imperiall faction, began to make leagues and confederacies one Towne with another, to fortifie themselves by that meanes against forraigne invasions, if any happened. And in proceese of time, within little more then an hundred yeares, are increased to the number of 13, which they call Cantons, by which the whole Countrey of *Swisse* is governed and defended. And here (according to their antiquity) I place them the first that confederated together, and gave example to the rest, were *Vri*, *Swits*, *Vndervard*, Villages: and these 3 by little & little, have drawn to their faction all the rest that follow, *Lucerne*, *Zurich*, Citties; *Glaris*, *Zug*, Villages: *Berne*, *Fribourg*, *Soulleurre*, *Basle*, *Schaffouse*, Citties:

Cities : *Appensel*, Village. Whereof 7 profesſe the Romiſh Religion, viz. *Vri*, *Swits*, *Vnderwerd*, *Zug*, *Lucerne*, *Fribourg*, and *Soulleurre*, the reſt are *Zuinglians*; which diverſity of Religion hath cauſed diſſention, and mortal warres of late yeares among them, although they be all ſworne together to defend their liberties againſt Strangers.

Non munus, ſed animus.

20 JY 64

FINIS.